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ABSTRACT

In 1996 a national survey was undertaken of 24 Maori members of the Association of Staff in Tertiary Education in New Zealand. It followed an earlier study and sought to investigate further the workloads of Maori staff members and related issues. The research process gave fundamental priority to ensuring culturally appropriate research practices. Analysis of survey responses identified three major themes: institutional racism, work environment, and time and tasks. Section 1 presents the study's five recommendations, such as official acknowledgment by senior management in polytechnics, schools/colleges of education, and rural adult education programs, that Maori staff perform additional duties specific to the cultural values and beliefs of their group. Section 2 examines the aims and aspirations of Maori in institutions, and personal aims and aspirations for Maori education. Section 3 presents key findings concerning issues of cultural and institutional racism, work environment, and time and tasks. Section 4 is a quantitative analysis, with data on occupational details, student/staff interactions and instruction, and workload issues. Section 5 provides background information, including a discussion of previous research, the research methodology, the research participants, and additional data analysis. The final section is a reflection on the research process. Appended is the bilingual survey questionnaire. (Contains 19 references.) (DB)

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TE PĪKAUNGA-MAHI ME TE KŌHUKIHUKI (WORKLOAD AND STRESS)

A NATIONAL SURVEY OF MĀORI ASTE TE HAU TAKITINI O AOTEAROA MEMBERS

Renée Sisley
with Danica Waiti

The New Zealand Council for Educational Research

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Renée Sisley
with Danica Waiti

Commissioned by Komiti Māori
of
The Association of Staff in Tertiary Education

The New Zealand Council for Educational Research
Wellington
1997

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HE MIHI

Kei ngā uri o ngā waka, kei ngā morehu o ngā hapū, tēnā koutou, tēnā koutou, tēnā koutou katoa. Tēnā koutou i raro i ngā manaakitanga o te runga rawa, nāna nei ngā mea katoa. E maumahara ana ahau kia rātou kua whetūrangitia, he roimata, he mihi whakawhetai. Tātou te hunga ora, tēnā rā tātou katoa. Otira, ki ngā poutokomanawa o Te Hau Takitini o Aotearoa, tēnei te mihi aroha, te panapana hoki o te ngakau mō ngā manaakitanga, tautoko, awhina hoki.

This is dedicated to all those people who have contributed spiritually, mentally, physically, and emotionally. It is especially for those who have an inherent commitment in the struggle for the promotion of the values and principles of Te Ao Māori, often in the face of personal sacrifice and cultural compromise.

Ehara taku toa i te toa takitahi
engari he toa takitini

I come not with my own strengths
but bring with me the gifts and talents of my whanau, hapu, and iwi

Renée Sisley
Kaiawhina Rangahau
Te Wāhanga Kaupapa Māori

HE WHAKAMARAMA

I te tau 1996 e whakahaeretia ana he rārangi pātai-ā-motu e Te Hau Takitini o Aotearoa. Ko te whāinga o te mahi nei he tirohanga i ngā mahi, i ngā take e pā ana ki ngā mahi a ngā kaimahi Māori o Te Hau Takitini o Aotearoa. Nā ngā kaimahi Māori ngā kōrero mō ā rātou ake mahi hei kaimahi Māori, mō ngā mahi āpiti atu i te mahi e whakaaetia ana. Kua wehea ā rātou mahi, ō rātou pēhitanga ki ngā kaupapa e toru. Tuatahi, ko te whakahawea iwi-ā-rōpū; tuarua, ko ngā āhuatanga o te wāhi mahi; tuatoru, ko te wā me te mahi. Kua ata tirohia ngā wawata ngā whāinga a ngā kaimahi Māori e mahi ana i ngā kura tini, i ngā kura whakaako kaiako, i ngā kura mātauranga i roto i ngā whare wānanga, i ngā akoranga mātauranga pakeke tuawhenua (REAP). Kua ata tirohia hoki ngā ārai e aukati ana i te haerenga ki mua. Ki tā ngā mema Māori koia ēnei ngā take nunui e pā ana ki te mahi ki te pēhitanga a ngā kaimahi Māori ki roto i ēnei tūmomo wāhi akoranga. E pūmau ana tēnei rangahau ki ngā tikanga Māori mō ēnei momo mahi. Nā ngā kaimahi Māori o Te Hau Takitini o Aotearoa ēnei tikanga i whakatau.

ABSTRACT

In 1996 a national survey was undertaken for the Association of Staff in Tertiary Education (ASTE) Te Hau Takitini o Aotearoa. It followed an earlier study covering Pakeha and Māori members. The survey sought to investigate further the workloads of Māori members and related issues. Research participants provided information about their experiences as Māori staff with additional responsibilities and expectations. The consequent impact on their workload and stress levels has been broadly categorised under three main themes; institutional racism, work environment, and time and tasks. The aims and aspirations of the research participants for Māori working within polytechnics, colleges of education, schools of education within universities, and rural education adult programmes (REAPs) are explored and the barriers preventing progress discussed. Māori members of ASTE Te Hau Takitini o Aotearoa identified these as being critical in addressing the occupational workload and stress of Māori working within education institutions. The research process gave fundamental priority to ensuring culturally appropriate research practices. This was determined by Māori members of ASTE Te Hau Takitini o Aotearoa, for Māori.

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SECTION 1

RECOMMENDATIONS

The workload and stress of Māori staff working within tertiary education institutions is inextricably shaped by the methodological, conceptual, and political affirmations of Māori cultural values and beliefs. Some of those who took part in the research implied that the complex relationship of domination-subordination is constructed within a state of unequal power and control.

The following recommendations are supported by the findings in the latter part of this report and focus on future environmental changes within Polytechnics, schools/colleges of education and rural adult education programmes (REAPs). Possible strategies were discussed by the participants at a hui-a-tau at CIT in 1996. ASTE supports the following recommendations.

Recommendation One

That there be official acknowledgment by Senior Management in polytechnics, schools/colleges of education, and REAPs, that Māori perform additional duties specific to the cultural values and beliefs of Te Ao Māori.

Possible Strategies

- Develop and implement corporate plans, values statements and operating principles, job descriptions, and performance aims and objectives for all staff within institutions that recognise the provisions of the Treaty of Waitangi.
- Provide an adequate resource base for all staff to implement proposed courses of action for Māori staff and students.

Recommendation Two

That Senior Management in polytechnics, schools/colleges of education, and REAPs make provision for Māori staff members to provide input at all levels of decision-making processes and procedures, especially where relevant to Māori education.

Possible Strategies

- Ensure opportunities for professional development are defined, provided, and undertaken by Māori staff as of right.

- Provide training programmes towards increasing competence, skills, and knowledge within the areas of management and supervision.

Recommendation Three

That Senior Management in polytechnics, schools/colleges of education, and REAPs recognise that performance appraisal systems need to take into account the unique duties and practices of Māori staff which provide high-quality service to Māori.

Possible Strategies

- Senior Management formally recognise the personal strengths, cultural resources, and contributions of staff.
- Conventions of remuneration and/or time-in-lieu be established as a recognition of and reward for Māori staff who deliver services beyond their official duties.
- Further research be undertaken to explore the development of appraisal criteria that ensure the personal skills and abilities an individual brings to an organisation are given official recognition and benchmarked.

Recommendation Four

That Senior Management in polytechnics, schools/colleges of education, and REAPs ensure that Māori and non-Māori actively participate in raising bicultural awareness and consciousness within the educational environment.

Possible Strategies

- Organise interactive workshops for Māori staff towards developing appropriate protocols for their working environment.
- Establish national networks for Māori staff liaison.
- Develop a policy that recognises and deconstructs contentious issues of domination and power.

Recommendation Five

That Senior Management in polytechnics, schools/colleges of education, and REAPs ensure that provision be made for Māori staff to feel culturally and physically safe and confident in their working relationships with other Māori and non-Māori staff.

Possible Strategies

- Non-Māori managers and staff to be made aware of and officially recognise the dual accountability Māori staff have within and outside their organisations.
- Monitor and review workloads regularly so that the good health of all staff is maintained.

SECTION 2

AIMS AND ASPIRATIONS OF ASTE TE HAU TAKITINI O AOTEAROA MĀORI MEMBERS

The close relationship between the professional and personal lives of the respondents is an integral part of Māori identification. Thus it should come as no surprise that their aims and aspirations, whether professional or personal, reflect strong similarities. The comments shared by respondents provide valuable insight into the complexities of workload and stress for Māori working within polytechnics, schools/colleges of education, and REAPs and show how those complexities interface at the structural, institutional, and individual levels. A selection of statements representative of all questionnaires is provided below to illustrate these points.

Aims and Aspirations for Māori in Institutions

To provide an appropriate and highly beneficial support service for students which will allow them to succeed.

Kia piki ngā māramatanga, ngā mōhiotanga, ngā aronui me ngā whakaaro hōhonu ō rātou kua tīraha ake nei.

To gain the skills, knowledge and understanding to enable them to feel so empowered that they can get out and be part of our own iwi owned and operated institutions in the near future.

To achieve success, to be out in the workforce, equally qualified and competing equally with Pākēha. Having pride and confidence.

To make the public expenditure of money within the Polytechnic sector more accessible to Māori—especially rangatahi—and more accountable.

That they have the opportunity to achieve to the best of their ability. That they also have the desire to do this.

Kia ako i ngā akoranga kia kore ai nga tau ārai kia pai ai, kia kaha ai o rātou angitu ki roto i te kura takiura nei.

Personal Aims and Aspirations for Māori Education

> Yes—that we get our slice of the putea to develop, manage, control and deliver our own appropriate education—Kohanga to Whare Wānanga—so that all will suceed to their full potential—not just a handful.
>
> Retention of Reo Māori. Total Māori control. Excellent educational outcomes for Māori.
>
> Yes. Teaching needs to be adjusted to suit the students. It also needs to be made as cheap as possible and wherever possible to offer scholarships, as encouragement. Ma te huruhuru ka rere te manu.
>
> To promote an ed. service within the context of an indigenous perspective. To promote a Māori adult education service. Raise an awareness to the needs of Māori adult learners. To establish a local Māori Adult Education Committee.
>
> To enable Māori access to resourcing so as to control their own visions and structures.
>
> Kia whakakotahi ai i ngā tari Māori o ia kura—whakapakari ai te kaupapa ako Māori.
>
> Me whakakotahi te whare ako ai i tēnei kaupapa. Kotahi anō, ia rohe, mō te ako i ngā kaiako mō nga Kōhanga reo, Kura Kaupapa, Kura tuarua, whare wananga.
>
> Kia tū maia te iwi Māori kia tū motuhake.
>
> Kia tū taupata ai tātou te iwi Māori mai te tamaiti tae atu ki te wā o te kaumātua.
>
> Yes! Fair and equitable education system that recognises a Māori perspective, in order for people not to be trapped in two worlds. Not to feel like a 'Second Rate citizen', but instead as a whole person who can encompass all aspects of Tikanga, Te Reo, Wairua and Mana Māori.

Professional and personal interrelationships can create positive outcomes, if the environment is accommodating and amenable to Māori educators' responsibilities which are a direct response to Māori community expectations, and where the organisations they work within are aware of the added duties heaped on them and act accordingly. If those organisations do not recognise the added responsibilities their Māori staff are obliged to take on and set appropriate protocols in place, the outcome is the creation of added stress and heavier workloads. The extent to which polytechnics, schools/colleges of education, and REAP do not support these aims for Māori education, as perceived by respondents, is aptly captured in the following sample of statements.

> I have worked 25 years—all the rhetoric and policies—but the practices and procedures gatekeep staff and students (Māori) down or out! Māori education for Māori by Māori must be kaupapa Māori.
>
> Concepts are supported—however racism is very much part of New Zealand educational ideology and methodology, which is the attitudes reflected within our institution by many of the staff.
>
> Individually, perhaps, but collectively the barriers are created and maintained. Very low priority institutionally.
>
> [This institution] has a fairly good high level (meaning top management) of understanding of the importance of Treaty issues and the meeting of those. However despite the efforts of many it still has a long way to go to supporting these aims completely. Probably won't change until Māori have control of all things to do with Māori at [this institution].
>
> Ētahi wā ae—etahi wā aua nō te mea ki au nei ko te mea nui mō ngā tumuaki—ngā taara o ngā tauira āmua.
>
> Ko rātou i te taha o te tumuaki, ko o rātou tino take i konei, ko te tohu pākehā, ko te $.
>
> Tō rātou whakaaro mā te painga o te kura, ko te nuinga o ērā pākehā.

The respondents have given the clear message that the main barriers to Māori education, in terms of future planning and high quality, appropriate performance, and delivery, are institutional racism and lack of control. Although lip service is given to Māori initiatives, participants report that structural changes within the education system remain as unachievable as they ever were. The participants believe that their Pakeha colleagues often tacitly support the current environment by neither inquiring into nor supporting calls for the alleviation of those responsibilities and related duties which create work pressure and associated stress.

The general mood of the respondents reflects a ground swell of Māori opinion which supports a move away from organisations and institutions which are perceived to be Pakeha-dominated, towards rangatiratanga and/or self-determination.

SECTION 3

NGĀ KAUPAPA—KEY FINDINGS

Issues of Cultural and Institutional Racism

The majority (65 percent) of participants who responded to the research questionnaire stated that institutional discrimination was a source of stress and pressure for them in their workplace.

Comments

> Pakeha make all of the major decisions.
>
> Institutions are unsafe for Māori on their own . . . other Māori are employed who will/do not challenge the existing order—therefore are 'safe' for management . . . results in our own supporting the inequitable and racist structures. Māori who are prepared to resist or contest become burnt out or leave the organisation altogether . . . results in no change for Māori.
>
> We have experienced a lot of rarururu in the workplace—power struggles.
>
> Institutional mentality means I am judged on the 'standard' things e.g., teaching contract etc.—forming alliances and networking with Māori are regarded as suspect—with suspicion and not really proper work therefore undervalued and often put on the back boiler or lost altogether.
>
> My workload is not equitable with my Pakeha colleagues because I not only represent my profession as a nurse but I am also a Māori working on issues relating to Māori not with my colleagues and students (Māori).
>
> This institution does not fit or suit our needs.
>
> It has been proven that our workload is high: the change has got to come from the institution.

Issues surrounding cultural and institutional racism raise major concerns for Māori who work in institutions that ultimately reflect the cultural values and beliefs of the dominant culture,

namely Pakeha culture. Sooner or later Māori educators in institutions will confront issues of racism in some form, whether at the personal, cultural, or institutional level.

It should be acknowledged that, whilst in the view of the respondents a handful of organisations are genuinely making progress in confronting and dealing with institutional racism by addressing the institutional frameworks that drive it, many are merely tinkering around the periphery and not making any significant progress.

As a consequence of cultural and institutional racism operating not only within wider societal institutions but also within mainstream educational institutions, it is inevitable that Māori will face extra stress and conflict within their work environments as they attempt to reconcile Māori values, beliefs, and interests with those of the institutions they work in.

> Slowly, however, not being empowered disallows any real input or progress.

> There is no recognition or validation of the extra work Māori staff do.

A number of participants have clearly indicated that they have little control or decision-making power over their work. Ultimately, however, anti-racism is about dealing with issues around the use and/or abuse of power sharing and control.

> Making fellow tutors/lecturers aware of Māori issues and the sensitivity involved—ongoing.

> As Māori we need to take cognisance of the fact we may be contributing towards our own sense of disempowerment by focusing our energies on educating non-Māori about Māori.

As Māori we need to be aware that we may be contributing towards our own disempowerment by following the path of educating non-Māori about Māori.

Work Environment

Close to half of the research participants had suffered work-related injuries and illnesses over the last 3 years. The most prevalent areas were back and neck injuries and cardiovascular illnesses. Almost all of the respondents indicated that their physical, emotional, and spiritual health and interpersonal relationships had deteriorated over that period. There was some indication that if it had not been for family and Māori co-workers within the organisations they would not have been able to perform satisfactorily.

> These two are interrelated—if one's wairua is not on an even keel then the whole person is affected—haurangi, porangi, wairangi.

> Working in an institution which has no concept of our taha wairua

takes its toll on us all—we are not culturally safe either.

Whanau having to fit around my work, less time with them, difficult to get to tangihanga and providing support for whanau.

Ko ngā kikino o te ahotea kai runga i ahau me tōku whānau ko ōku mahi kai konei, he mea taumaha anō.

Āpiti atu i ngā kōrero kai runga nei, ko te āhuatanga tūkino nei, ko te tino ngenge, te tino kore moe me te kore kai tika.

E . . . kairunga i te taiepa ia rā, ia pō . . . E Hika. Kare te tangata i te pai, ā, kare, hoki te whānau i te pai. Koina!

Loss of enjoyment of work—constantly looking for other employment/ create stress and frustration.

Constant strife/conflict as isolated Māori in institutional environment.

Stress at times caused one to have migraines and neck problems. I have felt under significant stress often.

Due to professional development requirements, i.e., doing extra study, all my relationships with other people have suffered to some extent.

On the other hand there were some research participants who expressed optimism.

I believe I have made a contribution to advancing Māori Adult Education. I am at peace with my wairua.

Fortunately I have some wonderful kaiawhina, who lift my wairua. If it had not been for these people then I am sure my wairua would have suffered. There is distinct feeling at times that you are left to it by the institute.

Adequate supports in existence to remove work from family matters—needs constant monitoring, though.

Even though the workload is unreasonable my wairua is nurtured and sustained by Māori staff and students I work with.

My taonga is my family which gives me strength to continue.

Time and Tasks

Almost all of the participants thought their workload had increased during the past 3 years. A large proportion of research participants made comments about how their workloads had always been higher than those of their non-Māori colleagues.

One participant commented that the nature of the tasks undertaken during leave, in the evenings, and in the weekends was:

> Te Komiti Māori tasks—organising hui, writing policy, work on Māori expectations".

Others wrote:

> Usually attending other hui for hapu/whanau/marae and/or my children's sporting activities.
>
> Tautoko mō ngā Tauira Māori.
>
> Pastoral care of Māori Studies and some staff org/powhiri—for M.T.Ed.
>
> Pastoral care of Māori students, attending and organising powhiri, kapa haka, noho marae, organising and attending Māori Nursing Student hui annually . . .
>
> Ko ngā mahi kapa, ngā mahi whakahaeretanga marae, wāriutanaga-a-waha, me ngā manaakitanga i ngā tauira Māori.
>
> . . . Noho marae . . . Meetings re Māori issues.
>
> Manaki i ngā tauira Māori, whakarite i te powhiri, kapa haka, noho marae haere ki ngā hui o ngā marae me ngā roopu Māori kia mōhio ai ratou he aha ngā wāhanga o te kura takiora whakarite i nga wānanga.

The majority of respondents stated that their job description did not adequately reflect the nature of their workload. Part of the workload of Māori staff working within polytechnics, colleges, schools of education and REAPs, often include;

- dual obligations and accountability to iwi and employer
- manaakitanga of students and fellow colleagues,
- providing advice on tikanga Māori me te Reo Māori for non-Māori staff,
- managing the Marae and associated kawa,
- cultural awareness training with Pākehā colleagues.

Although these expectations are integral to the role of Māori staff, they are not often acknowledged by employers in any tangible form such as remuneration.

The work environment for a majority of Māori people is in areas that are predominantly non-Māori. These work areas do not cater properly for the different value systems that are part of the Māori psyche. Māori are unable to work properly because of the conflicting values which lead to increased stress and other work-related problems, and, because these values are undermined, the full potential for Māori people is not reached.

> It is often hard being a Māori staff member in an academic institution, particularly if you are not part of the Māori Studies department/School/Faculty.
>
> I only wish I had another Māori tutor to speak with and perhaps have Kai with . . .

Another problem for many Māori in non-Māori work environments is that there is a feeling of isolation because they are the only Māori working in that area, and because of the different issues affecting them they cannot discuss these with their non-Māori colleagues to the same degree as with a Māori colleague.

> He whakautu māku, he mea tino taumaha, ko te pei taraka i piki ake i te hiwi tūpoupou ake.
>
> Ko te tino kaupapa ko ngā mahi whakahaere kai rō i ngā ringa tauiwi, ēhara, nā tātou te tangata whenua, koira te takariri.

Problems are encountered when reconciling Māori and organisational interests within the state bureaucracies. This is often caused by the inflexible nature of bureaucratic cultures which define particular behaviours and protocols within state sector organisations that conflict with Māori cultural values (Te Uepū Māori ASTE Te Hau Takitini o Aotearoa, personal communication, 18 September 1996).

> Te uaua o te mahi akoranga ki ngā kai ako mō ngā kaupapa e pā ana ki te tiriti me te whakahua o te reo rangatira.

Bureaucratic cultures are often reflections of the wider community where organisational rituals and goals validate, maintain, and perpetuate societal norms. This is particularly true in this country's bicultural power relationships (Te Uepū Māori ASTE Te Hau Takitini o Aotearoa, personal communication, 18 September 1996).

> Ka tono atu au ki te Manutaki mō ngā rā whakatā, ē Hika, rua, toru wiki pea, kāore he whakautu i tāku tono.
>
> Having to refuse students my time this year for the first time. Very uncomfortable with this.

It is due to the structure of the work environment and the constraints on many Māori in these areas that Māori have had to juggle their time in order to carry out their responsibilities as best

they can. Unfortunately for them, this strategy has impacted on other areas of their lives and has allowed them little time for themselves or whanau.

> [My] decision to resign strengthened me to go it alone, not get bogged down by organisational restructuring. Māori women are drained—expertise, good will, etc. Māori women make other groups.

One respondent believed that being too often left alone impacted on work efficiency and effectiveness.

> With training I felt I was left to myself too much at the start of my employment. I felt like I required more training/support/direction during the first 3 months.

SECTION 4

QUANTITATIVE ANALYSIS

Summary of Data Analysis

A description of the research process, methods, and sample is provided in section 5.

Section A of the survey questionnaire was set out in order to establish an idea of the nature of the participants' work, their working environment, the amount of time spent working in that environment or outside it, their professional and informal qualifications, and their employment history within their institution.

The responses of the participants (n = 24) were gathered and analysed. Findings are put into graphical or tabular form in order to present them in a clearer manner. The main findings from these responses are listed:

- The majority of participants work in an area that is outside Māori Studies.
- The largest number of courses, in the main area that participants work in, are a duration of 1 year.
- The majority of these courses are components toward a degree programme.
- The largest number of participants held a bachelor's degree or a postgraduate degree, certificate, or diploma.
- The majority of participants identified that they held "informal" qualifications and that these were not adequately recognised by their institution.
- The largest number of participants indicated that they had spent between 0 and 5 years of employment within a polytechnic, school or college of education, or REAP programme.
- The largest number of participants had been in their present position for only 3–4 years.
- The majority of participants were employed on a full-time basis at a polytechnic and were also employed on a permanent or tenured contract.
- The overall average number of hours spent working during the semester was 48 hours per week for full-time participants and 21 hours per week for part-time and casual participants.
- The overall average number of hours spent working during leave was 13 hours per week for full-time participants and 15 hours per week for part-time participants.
- The majority of all participants took work home or worked outside normal business hours on 3 or more evenings a week.
- The majority of all participants spent at least 1 or 2 of their weekends working per month.
- The overall average amount of annual leave for both full-time and part-time participants over the past 12 months was about 3 weeks.

Section B of the questionnaire was concerned mainly with student and staff interactions. The main findings follow:

- The largest number of participants indicated that their student numbers had increased during the last 3 years.
- The majority of participants agreed that changes in student numbers increased their workload.

Section C of the questionnaire was set out to establish participants' workloads and their effect on the participants. Analysis of Question 1 produced the following findings:

- Additional work hours were put in where pastoral care of Māori staff or students was needed or in situations of raising cultural awareness with individuals or groups of non-Māori.
- Specified hours were included in areas such as professional development, translating and marking papers written in Māori, contact teaching, course planning, marking and assessment, and "other" areas.
- Areas where hours put in were both additional and specified occurred in managing the institution marae, providing Māori input into meetings and committees, and attending and organising pōwhiri, kapa haka, noho marae.

Section A—Occupational Details

Question 1. Please indicate the range of areas/departments/faculties you work in and your employment designation.

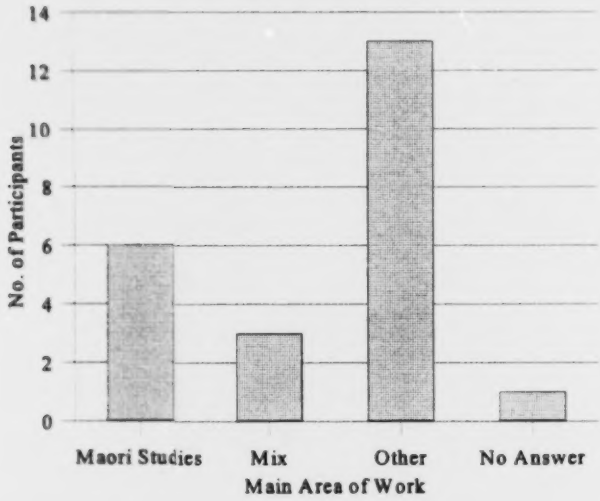
Participants were asked to identify the departments or areas that they were involved in and the position that they held within that department. Only 4 out of the 24 participants worked only in the Māori Studies Department of their institution with the majority in a position of lecturer. Six participants were working in an area involving a mixture of Māori Studies and other subjects where the majority of these participants held a lecturing position. The largest number of participants worked solely in areas other than Māori Studies. These areas included Nursing and Health, Office Technology and Professional Development Unit, Child Care: health and education, Business Studies, Management, Health Studies, Adult and Whanau Education, Student Learning Centre, TOPS Carpentry and Humanities. One participant, a Māori Liaison Officer, indicated that s/he worked in all departments. This participant has been excluded from the analysis of questions 2, 3, and 4.

Question 2. Which of these areas/departments/faculties is the main area you work in?

When the participants were asked to identify, from the area or department that they worked in, their main area of work, the largest group of participants indicated that their main area of work was outside Māori Studies. Other participants worked either in the area of Māori Studies or in a mixture of both.

Graph 1

Main Area that Participants Work in



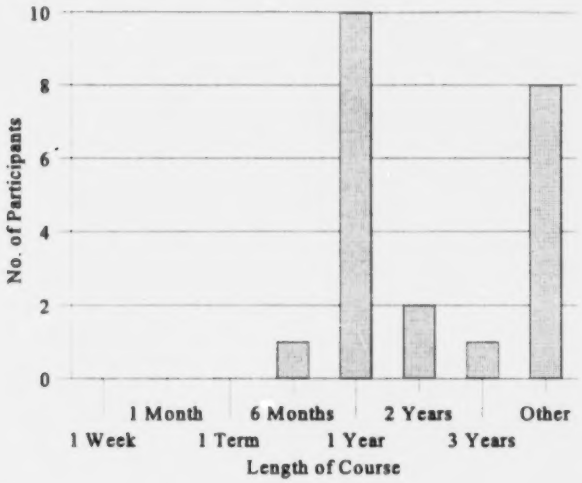
Question 3. How long is your main course in that area?

Participants were asked to identify the length of the main course in the area in which they worked. Graph 2 shows that the largest number of courses were a duration of 1 year. One participant did not answer the question. The "other" category included a wide range of different course lengths. The following are descriptions that they provided;

> I deal with one-on-one students whose length of time varies widely.
>
> We usually have week-long courses, others vary from 1–5 days/3 hour sessions/3 days (depends on if we are working on-site or off campus).
>
> Run approximately 12 programmes per year at variable lengths.
>
> Varies, 20 hour courses, 30 hour courses, all part time. PDU—infrequently, between 2–10 hours per year.
>
> Part-time 7 module course.
>
> (i) 8 week blocks, (ii) 13 to 15 weeks, (iii) when required.
>
> (a) 1 Wiki—ko tētahi Kōhanga Reo ki tiitahi
> (b) 1 Marama—ko tētahi wāhanga kai te whareherehere
> (c) 1 Tau—ko te whariki tautahi.
>
> 2 courses/programmes are 1 year long each, the other 2 courses/ programmes run for 4 months each.

Graph 2

Length of the Main Course in the Participants' Area of Work

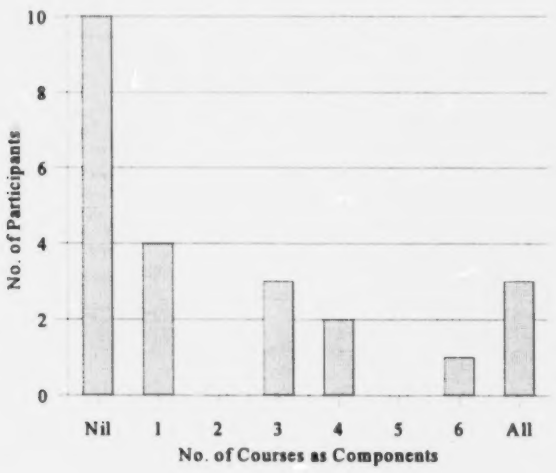


Question 4. How many of these courses are components of a degree programme?

Participants were asked to indicate how many of the courses that they identified in question 3 were components of a degree programme. Graph 3 shows that the largest number of participants identified that the main courses that they were involved in were components of a degree programme.

Graph 3

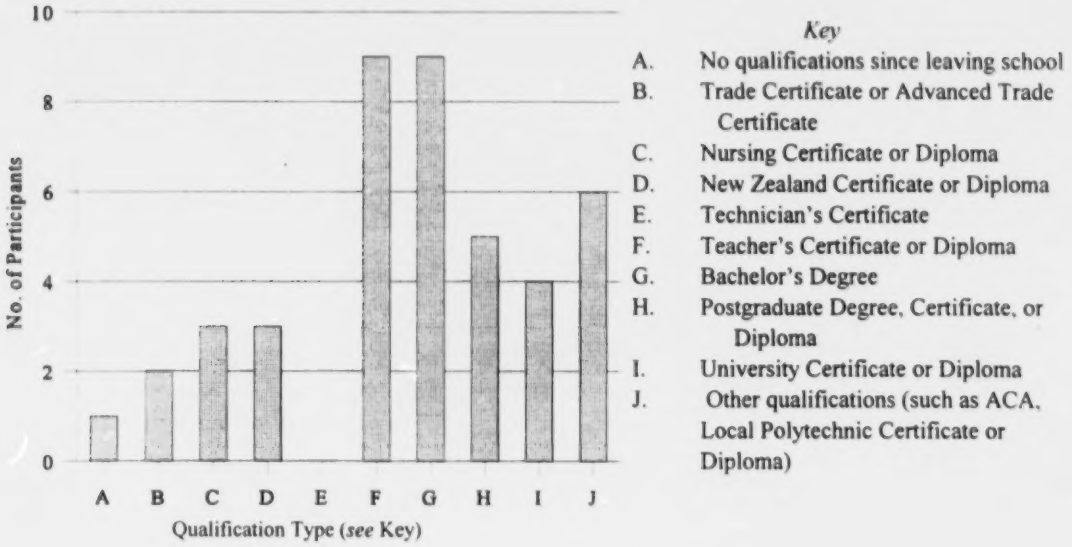
The Number of Courses as Components for a Degree Programme



Question 5. What "formally recognised" qualifications do you have?

Graph 4

Types of "Formally Recognised" Qualifications of Participants


10
8
6
4
2
0
No. of Participants
A B C D E F G H I J
Qualification Type (see Key)
Key
A. No qualifications since leaving school
B. Trade Certificate or Advanced Trade Certificate
C. Nursing Certificate or Diploma
D. New Zealand Certificate or Diploma
E. Technician's Certificate
F. Teacher's Certificate or Diploma
G. Bachelor's Degree
H. Postgraduate Degree, Certificate, or Diploma
I. University Certificate or Diploma
J. Other qualifications (such as ACA, Local Polytechnic Certificate or Diploma)

Participants were asked to identify any "formally recognised" qualifications that they held. A number of participants held more than one qualification. Graph 4 shows that the largest number of participants held a Bachelor's Degree or a Postgraduate Degree, Certificate, or Diploma. The "other" qualifications included Introductory Certificate in Adult Learning, Certificate in Course Design, and Assessment Level 2 Diploma.

The following table shows the different groupings of qualifications that participants held and their numbers.

Table 1

Groupings of "Formally Recognised" Qualifications of Participants

Groupings of qualifications	Number of participants
Bachelor's Degree only	1
Teacher's Certificate or Diploma only	2
University Certificate or Diploma only	2
Nursing Certificate or Diploma only	1
Bachelor's Degree and NZ Certificate	1
Bachelor's Degree and University Certificate	1
Bachelor's Degree and Postgraduate Degree	2
Bachelor's Degree and Teacher's Certificate	2
Bachelor's Degree and Nursing Certificate	1
NZ Certificate and Teacher's Certificate	2
Trade Certificate and Other	2

Bachelor's Degree, Teacher's Certificate, and Postgraduate Degree	2
Bachelor's Degree, Teacher's Certificate, and University Certificate	1
University Certificate, Nursing Certificate, and Postgraduate Certificate	1
No qualifications since leaving school	1
Other	2

Question 6. Do you feel the above "formal" qualifications are adequately recognised by your institution (e.g., salary level, remuneration)?

Participants were asked if they felt that their qualifications were adequately recognised by their institution. Graph 5 shows that the largest number of participants were not sure if their qualifications were recognised adequately. Some participants gave reasons for their answers. Participants who answered "No" gave the following reasons:

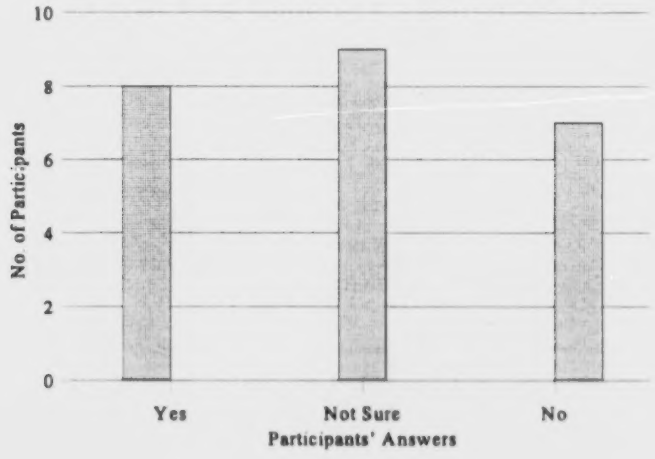
> No encouragement to complete my Masters thesis, no remuneration parity with other institutions.
>
> No specifically qualification-based remuneration and no privileges.
>
> We are bogged down with work, not enough remuneration for the amount of work we do.
>
> Because no shift in salaries since ?? (for me since started) .
>
> Kāore mātou i whakamāramatia hei whakatū akoranga mō te iwi ahakoa kei a mātou tonu ngā tohu Pākehā me ngā tohu Māori.

One participant who answered "Not sure" gave the following reason:

> Kua tīmata te Tari inaianei ki te titiro ki te whakakake i ngā utu mō ngā kaiako.

Graph 5

Recognition of "Formal Qualifications" by Participants' Institution of Employment



Question 7. What other "informal" qualifications do you have?

Of the 24 participants, 15 identified that they held "informal" qualifications. Their comments included:

> Networks with iwi/hapu and marae nationally, networks with institutions through ASTE, lifetime of learning and working in Te Ao Māori.
>
> Life's experiences.
>
> Bilingual, bicultural, home grown local networks, tangata whenua status, reputation national links, iwi links.
>
> Ngā kete mātauranga maha a Koro mā a Kui mā kua whiwhingia e au kai roto i ngā wānanga o Kahungungu.
>
> Mau rākau Aotearoa, tangata tā Moko, tangata Toi Whakāri, kaitito waiata, kaitātaki Kapahaka.
>
> Mother, community worker, political activist.
>
> Mother—3 children, knowledge of tikanga Māori.
>
> Micro counselling, basic counselling.
>
> Board of Trustees chairperson, BOT member, hapu and whanau committees, mother, wife, donkey.
>
> 20 years' organising (voluntary) adult education programmes on marae, 16 years experience teaching fertility/sexuality (5 years on marae).

A.N.Z.I.M, A.N.Z.I.P.M, Justice of the Peace.

Māori Bursary, university entrance.

Tiwhikete mō te mahi/tiaki niho.

Papers through Massey.

Have started a degree, BSoc Sci, which I am still a long way off completing.

Question 8. Do you feel the above "informal" qualifications are adequately recognised by your institution (e.g., salary level, remuneration)?

When asked if the institution of the participant adequately recognised the above "informal" qualifications, the largest number of participants (10) felt that they were not recognised. Only one participant felt that they were. The remaining participants had not identified any "informal" qualifications in Question 7. The participants who answered No gave the following reasons:

No recognition given at all.

Recognised—as necessary to do my job but not remuneration.

Since the introduction of NZQA these are not recognised.

Ko ngā pūmanawatanga kai runga ake, kai rō i ahau, engari, i tū atu i ōku mahi i konei.

Kāore rātou e mōhio, e whakamaioha hoki te wariu o ērā tikanga o te Kauae runga me te Kauae raro.

Nō te mea kāore ngā mahi niho e tūtika ana i te paetahi a ngā mahi reo me ngā tikanga.

Kāore anō rātou i kite i te hua mō te Iwi kua kitea anake i te hua mā rātou anō.

Two participants did not identify any "informal" qualifications in response to Question 7 but did comment that they were not sure if their institution adequately recognised "informal" qualifications and gave the following reasons:

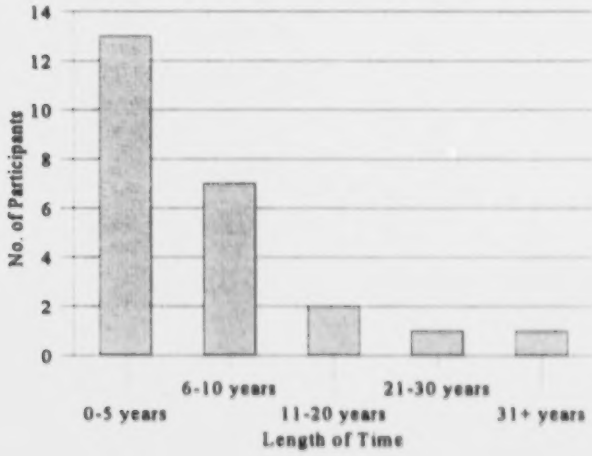
They seem to be—but there is a requirement to upgrade if one is servicing degree Reo Māori courses.

However, feel supported by Māori i.e., good relationship with local and national Maori networks.

Question 9. Please indicate the total length of time you have spent in polytechnic, school/college of education, or rural education adult programme (REAP) employment

Graph 6

Total Length of Time of Participants in Type of Employment



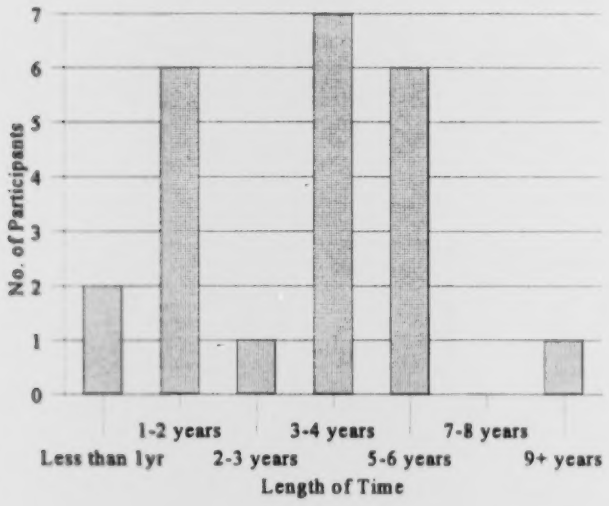
When asked to indicate the total amount of time spent in polytechnics, schools/colleges of education, or REAP, the largest number of participants indicated that they had spent only 0–5 years within these institutions. This indicated that most of the participants were relatively new to these institutions.

Question 10. How long have you been in your present *position at your institution?*

Graph 7 shows that the largest number of participants had been in their present position at their institution for 3–4 years. This indicated that the participants were relatively settled in their positions. However, a large number were also relatively new to their position over the last 2 years.

Graph 7

Length of Time of Participants in their Present Positions



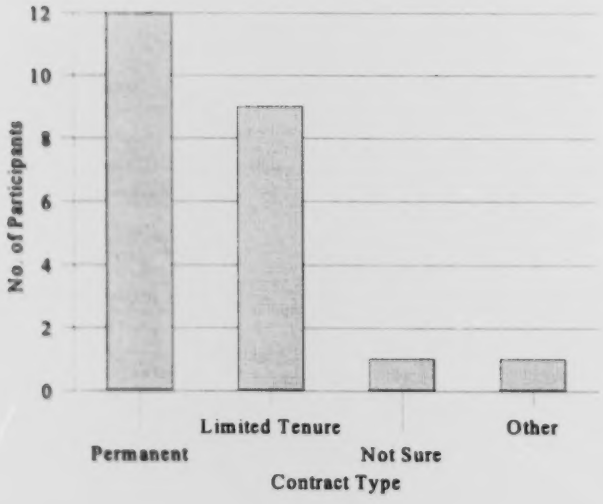
Question 11. Are you employed by your (a) Polytechnic, (b) School or College of Education, or (c) REAP, on a full-time, part-time, or casual basis?

The largest number of participants were employed on a full-time or permanent basis at a polytechnic. Three participants were employed on a part-time basis and the remaining 2 were employed on a casual basis.

Question 12. Are you employed on a tenured or limited-tenure contract?

Graph 8

Type of Employment Contract of Participants



Graph 8 shows that of the 24 participants, the largest number of participants were employed on a permanent or tenured contract. It also shows that 9 of the participants were employed on a limited-tenure contract. Only one participant identified the "other" category. The comment was:

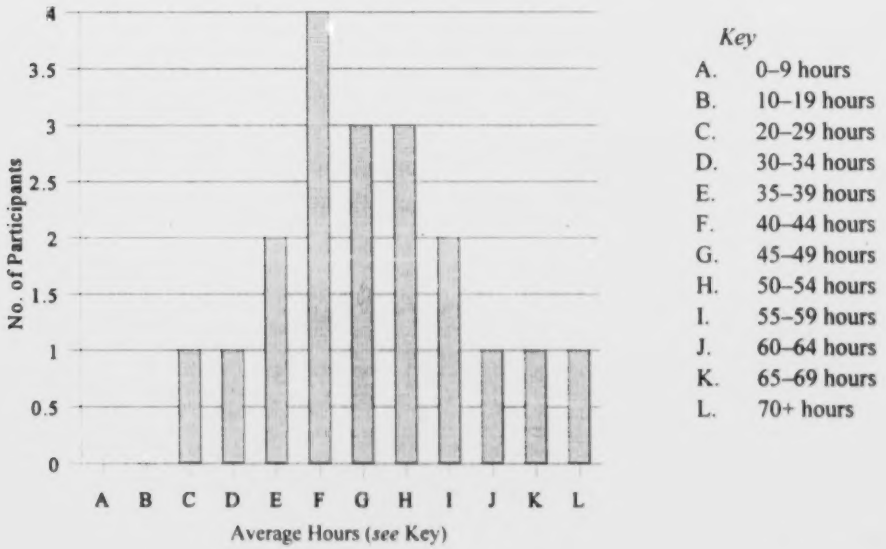
> Kāore anō tōku tūranga i whakapūmau.

Question 13. What is the average number of hours you spend on work per week during term/semester time?

Participants were asked to identify the average number of hours that they would spend working per week, during the semester. Graph 9 shows that the largest number of full-time participants worked an average of 40–44 hours per week during the semester. One full-time participant indicated that s/he worked over 70 hours per week. The majority of part-time participants worked an average of 20–29 hours per week during the semester. The overall average of hours working during the semester for full-time participants was calculated to be 48.07 hours. For part-time and casual participants this figure was 20.5 hours per week.

Graph 9

Average Hours of Work During Semester for Full-time Participants



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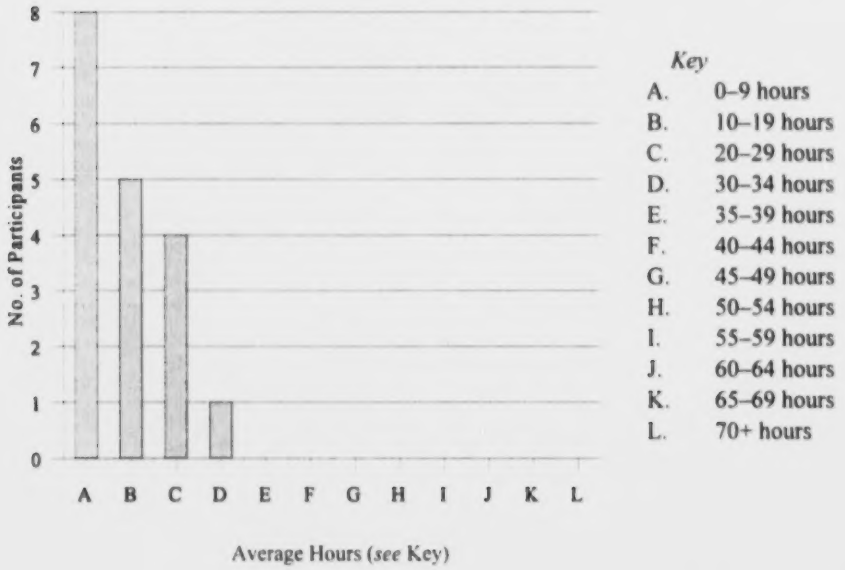
Question 14. What is the average number of hours you spend on work per week during leave (statutory holidays/annual leave/discretionary)?

Graph 10

Number of Hours Spent Working During Leave by Full-time Participants



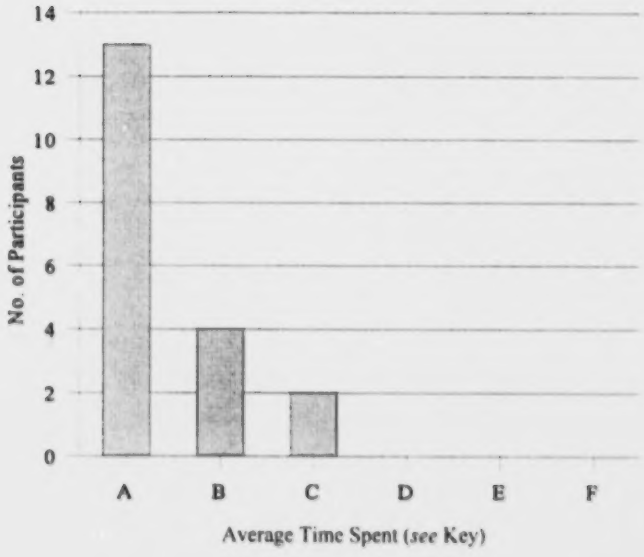
The results show that every participant, whether employed on a full-time, part-time, or casual basis, works while on leave. Graph 10 indicates that the largest number of full-time participants spent an average of between 0 and 9 hours per week working during leave. Participants employed on a casual basis (2) both indicated that they spent on average between 10 and 19 hours per week working while on leave.

Question 15. Do you ever work in the evenings or take work home (excluding shift work/rostered duties)?

The results show that all participants whether full-time, part-time, or casual, took work home with them or worked into the evening at some stage or another. The largest number of full-time participants indicated that they did this on 3 or more evenings a week. Two of the part-time participants and the 2 casual participants both indicated that they worked at home or into the evening on 3 or more evenings a week.

Graph 11

Amount of Time Spent Working at Home by Full-time Participants

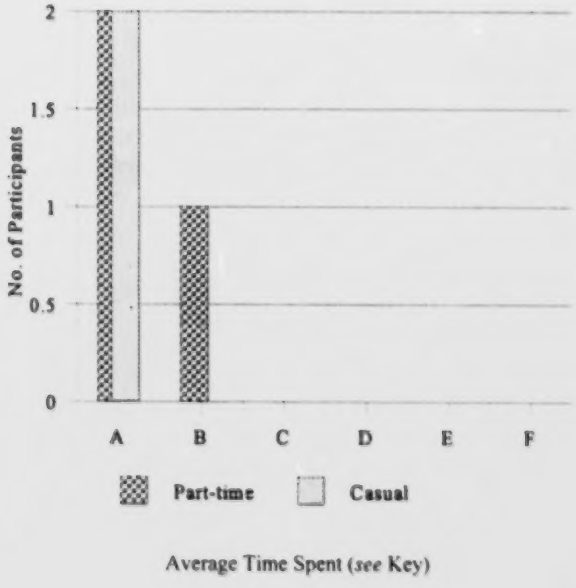


Key

A. Yes—on 3 or more evenings a week
B. Yes—on 1 or 2 evenings a week
C. Yes—on 1 or 2 evenings a month
D. Yes—on 1 or 2 evenings a term/ semester
E. Yes—on 1 or 2 evenings a year
F. Never

Graph 12

Amount of Time Spent Working at Home by Part-time and Casual Participants



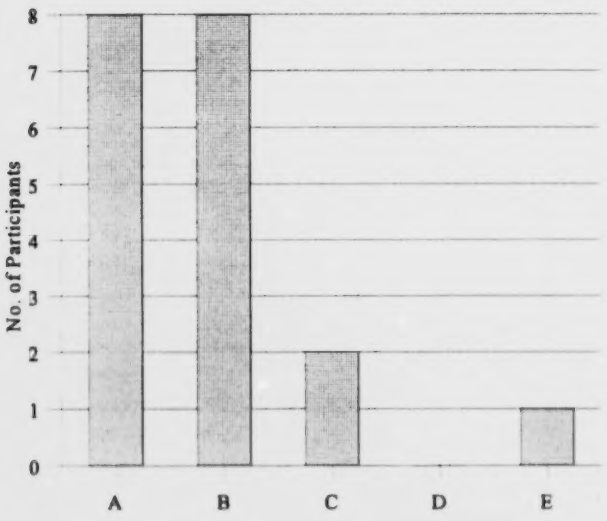
Key

A. Yes—on 3 or more evenings a week
B. Yes—on 1 or 2 evenings a week
C. Yes—on 1 or 2 evenings a month
D. Yes—on 1 or 2 evenings a term/ semester
E. Yes—on 1 or 2 evenings a year
F. Never

Question 16. Do you work in the weekends (excluding shift work/rostered duties)?

Graph 13

Number of Weekends Worked by Full-time Participants

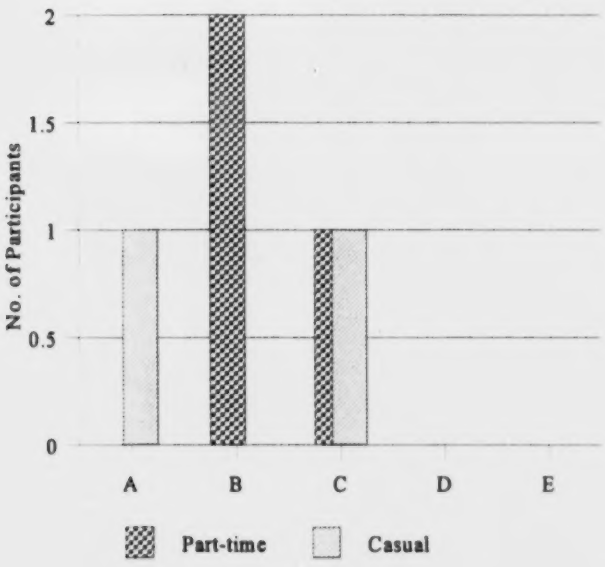


Key

A. Yes—most weekends
B. Yes—on 1 or 2 weekends a month
C. Yes—on 1 or 2 weekends a term/ semester
D. Yes—on 1 or 2 weekends a year
E. Never

Graph 14

Number of Weekends Worked by Part-time and Casual Participants



Key

A. Yes—most weekends
B. Yes—on 1 or 2 weekends a month
C. Yes—on 1 or 2 weekends a term/ semester
D. Yes—on 1 or 2 weekends a year
E. Never

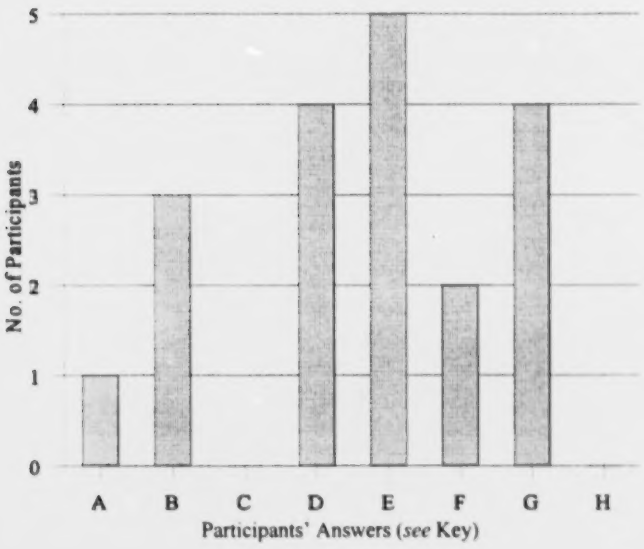
When participants were asked to indicate if they worked in their weekends, the largest number of participants indicated that they did. Only one participant said s/he never worked in weekends. Graph 14 also shows that the largest number of full-time participants worked most weekends or 1 or 2 weekends a month. Casual or part-time participants did not regularly work on their weekends.

Question 18. How much actual *annual leave have you had in the past 12 months?*

Graphs 15 and 16 show that all 24 participants had some type of *actual* annual leave over the past 12 months but the length of time varied considerably. T he largest number of full-time participants (5) had about 4 weeks' *actual* annual leave. Two part-time participants indicated that they had about 4 weeks' annual leave while the remaining participant had only about 2 weeks. One casual participant had about 5 weeks' leave while the remaining casual participant had only had about a week's annual leave. The overall average of annual leave taken by full-time participants was calculated to be 24.68 days. For part-time and casual participants this figure was 22.4 days.

Graph 15

Actual Annual Leave of Full-time Participants over Past 12 Months

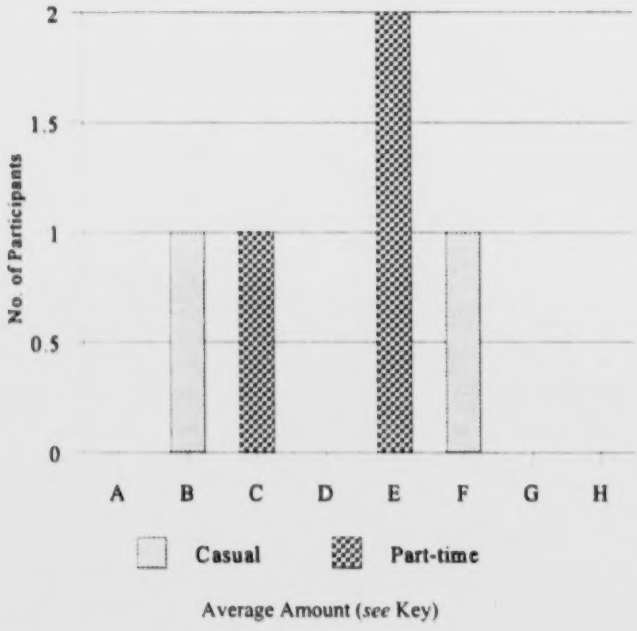


Key

A. Less than 1 week
B. About 1 week
C. About 2 weeks
D. About 3 weeks
E. About 4 weeks
F. About 5 weeks
G. More than 5 weeks
H. Not applicable

Graph 16

Actual Annual Leave of Part-time and Casual Participants over Past 12 Months



Key

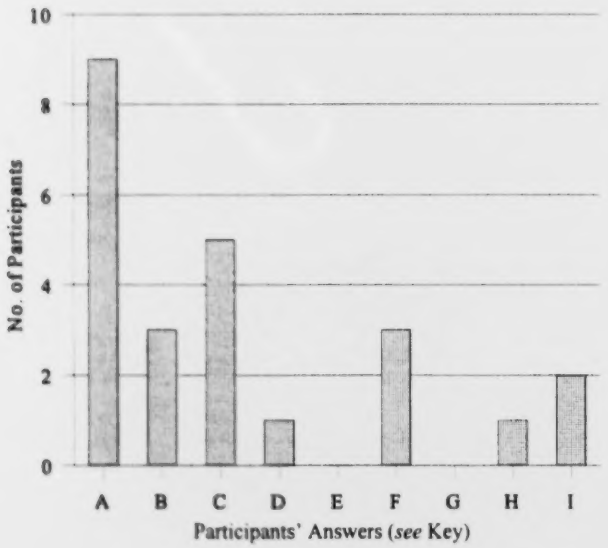
A. Less than 1 week
B. About 1 week
C. About 2 weeks
D. About 3 weeks
E. About 4 weeks
F. About 5 weeks
G. More than 5 weeks
H. Not applicable

Section B—Student/Staff Interactions and Instruction

Question 1. Has the number of students you teach over all changed during the last 3 years?

Graph 17

Changes in Student Numbers During Last 3 Years



Key

A. Increased–large amount
B. Increased–small amount
C. Stayed about the same
D. Decreased–small amount
E. Decreased–large amount
F. Varies from year to year
G. Not sure
H. Do not teach
I. Not applicable

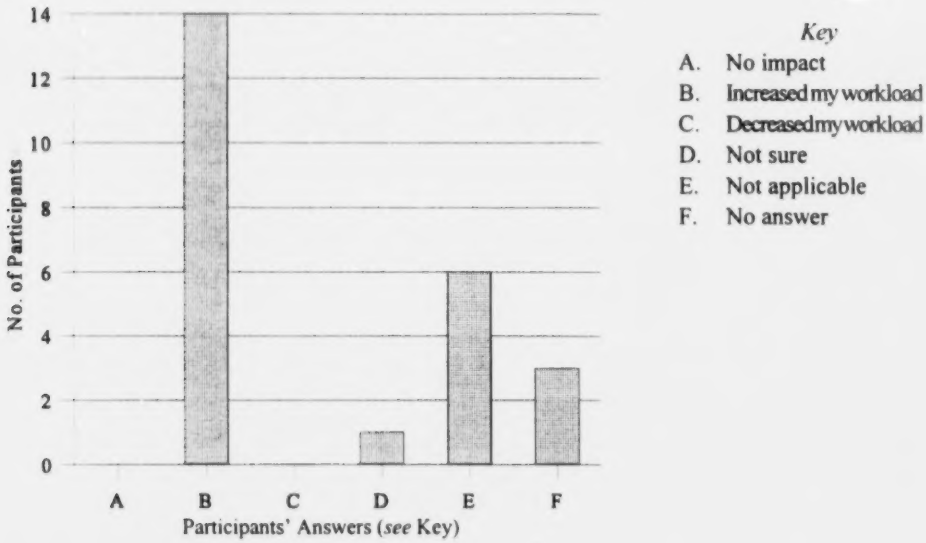
Graph 17 shows that for the largest group (9) of participants, the number of students they taught had increased by a large amount over the past 3 years. One participant indicated that s/he did not teach, and another participant stated that this question was not applicable as s/he was only employed for 10 months. The other participant who answered "not applicable" was in a position of not having a lot of teaching hours and being a one-on-one counsellor with students.

Question 2. If the number of students you teach has increased, has this had an impact on your workload in terms of pastoral care?

Graph 18 shows that the majority of the participants (14) indicated that their workload had increased due to increasing numbers of students. Eleven of these participants had indicated in question B1 that the number of students they taught had increased either by a small or large amount over the last 3 years. The remaining 3 participants had stated in question B1 that their student numbers had stayed about the same or, in one case, had varied from year to year. Six participants indicated that answering this question did not apply to them. These participants had stated in the previous question that they did not teach or their changes in student numbers varied from year to year or that their student numbers had decreased by a small amount. One participant was not sure if increasing student numbers had had any impact on her/his workload and 3 participants did not answer the question at all.

Graph 18

Amount of Impact on Workload in Terms of Pastoral Care



Section C–Workload Issues

Question. ***What is the average number of hours per month that you spend on the following work areas? (Please give a monthly average for term/semester time. Please indicate whether these roles are specified in your job description, or are extra roles that you undertake.)***

Note: One participant did not respond to this question, leaving 23 responses.

(a) Pastoral Care of Māori Students

The results from this question indicate that the range of hours spent on looking after Māori students is between 2 and 100 hours per month. The majority of these hours were *additional* roles. Two full- time participants indicated that they had spent 50 and 100 hours respectively, but also indicated that this was specified in their job description; one participant was a Māori Liaison Officer and the other a Nursing Lecturer. Four participants did not provide an answer for this question.

Table 2

Average Hours Spent on Pastoral Care of Māori Students

	Less than 10 hrs/mth	10–19 hrs/mth	20–29 hrs/mth	30–39 hrs/mth	40–49 hrs/mth	50+ hrs/mth
Additional						
Full time	2	4	1	-	-	-
Part time	1	-	-	-	-	-
Casual	1	-	-	-	-	-
Specified						
Full time	-	-	-	-	1	2
Both						
Full time	-	1	3	2	-	-
Not sure						
Full time	-	1	-	-	-	-

(b) Pastoral Care of Māori Staff

The range of hours spent on pastoral care of Māori staff was between 2 and 30 hours per month. The results also show that the majority of these hours were *additional* to the participants' workload. Thirteen participants did not answer this question.

Table 3

Average Hours Spent Providing Pastoral Care for Māori Staff

	Less than 10 hrs/mth	10–19 hrs/mth	20–29 hrs/mth	30+ hrs/mth
Additional				
Full time	5	-	-	-
Both				
Full time	1	-	1	1
Not sure; N/A				
Full time	-	1	-	-
Part time	-	1	-	-

(c) Providing Māori Input into Meetings and Committees

From the indications of the participants, the range of hours spent per month on providing Māori input into meetings or committees was between 2 and 80 hours. The majority of these hours spent were a mix of tasks specified in the participants' job descriptions and additional roles. The participant who spent the largest amount of time on this was also the Māori Liaison Officer. Three participants did not answer this question.

Table 4

Average Hours Spent Providing Māori Input into Meetings and Committees

	Less than 10 hrs/mth	10–19 hrs/mth	20–29 hrs/mth	30–39 hrs/mth	40+ hrs/mth
Additional					
Full time	2	1	-	-	-
Casual	1	-	-	-	-
Specified					
Full time	1	2	1	-	1
Both					
Full time	4	2	2	-	1
Part time	-	-	2	-	-

(d) Attending and Organising Pōwhiri, Kapa Haka, Noho Marae

The range of hours for this question was between 2 and 20 hours per month. The majority of these hours were *both* specified in the participants' job descriptions and additional roles. Seven participants did not answer this question.

Table 5

Average Hours Spent Attending and Organising Pōwhiri, Kapa Haka, Noho Marae

	Less than 5 hrs/mth	5–9 hrs/mth	10–14 hrs/mth	15–19 hrs/mth	20+ hrs/mth
Additional					
Full time	3	1	1	-	-
Specified					
Full time	-	1	1	-	-
Both					
Full time	1	1	3	-	1
Part time	2	-	-	-	-
Not sure					
Full time	-	-	-	1	-

(e) Cultural Development

The range of hours that participants spent on cultural development was between 2 and 20 hours per month. The participants indicated that for the majority of these hours they were *not sure* if the hours were additional or specified or both. One casual participant spent 40 hours a month on cultural development but that this was in his/her own time. Eleven participants did not answer this question.

Table 6

Average Hours Spent on Cultural Development

	Less than 10 hrs/mth	10–19 hrs/mth	20+ hrs/mth
Additional			
Full time	2	1	-
Specified			
Full time	1	1	-
Both			
Full time	1	1	-
Part time	-	-	1
Not sure			
Full time	1	1	1
Casual	-	-	-

(f) Professional Development

The results show that the hours spent on professional development ranged between 1 and 40 per month. The majority of these hours were *specified* in the participants' job descriptions. Six participants did not answer this question.

Table 7

Average Hours Spent on Professional Development

	Less than 10 hrs/mth	10–19 hrs/mth	20–29 hrs/mth	30+ hrs/mth
Additional				
Full time	1	-	1	-
Specified				
Full time	4	1	1	-
Part time	-	1	1	-
Both				
Full time	2	-	1	1
Casual	1	-	-	-
Not sure				
Full time	-	-	1	1

(g) Managing the Institution Marae

The range of hours spent per month managing the marae was small—between 3 and 4 hours. Only 4 participants answered this question, with a majority indicating that these hours were *both* specified in their job description and additional. The remaining 19 participants did not answer the question.

Table 8

Average Hours Spent Managing the Institution Marae

	1 hr/mth	2 hrs/mth	3 hrs/mth	4 hrs/mth
Additional				
Full time	-	-	1	-
Both				
Full time	-	-	-	1
Part time	-	-	-	1
Not sure				
Full time	-	-	-	1

(h) Translating and Marking Papers Written in Māori

The participants indicated that the range of hours spent translating and marking papers in Māori was between 2 and 20 hours per month. The majority of these hours were *specified* in the participants' job descriptions. Seventeen participants did not answer this question.

Table 9

Average Hours Spent Translating and Marking Papers Written in Māori

	Less than 10 hrs/mth	10–19 hrs/mth	20+ hrs/mth
Additional			
Full time	1	-	-
Specified			
Full time	1	-	1
Part time	-	1	-
Both			
Full time	1	-	1

(i) Cultural Awareness Raising with Groups of Non-Māori Colleagues

The range of hours spent a month for this question was between 1 and 20. The majority of these hours were *additional* to the participants' roles. Nine participants did not answer this question.

Table 10

Average Hours Spent Raising Cultural Awareness with Groups of Non-Māori Colleagues

	Less than 10 hrs/mth	10–19 hrs/mth	20+ hrs/mth
Additional			
Full time	4	1	-
Casual	1	-	-
Specified			
Full time	-	1	-
Part time	-	1	-
Both			
Full time	2	-	1
Part time	1	-	-
Not sure			
Full time	2	-	-

(j) Cultural Awareness Raising with Individual Non-Māori Colleagues

The range of hours for this question was between 2 and 72 hours per month. The majority of these hours were *additional* to the participants' workloads. One participant spent 72 hours a month in this area and indicated that it was both specified in the job description and additional time. Nine participants did not answer this question.

Table 11

Average Hours Spent Raising Cultural Awareness with Individual Non-Māori Colleagues

	Less than 10 hrs/mth	10–19 hrs/mth	20–29 hrs/mth	30+ hrs/mth
Additional				
Full time	5	3	-	-
Part time	1	-	-	-
Specified				
Full time	1	-	-	-
Part time	-	1	-	-
Both				
Full time	1	-	-	2

(k) Contact Teaching

From participants' indications the range of hours was between 10 and 96 per month. The majority of these hours were *specified* in the participants' job descriptions. Five participants did not answer this question. One participant was a Course Developer, another the Head of the Māori

Department, and the other stated that it was difficult to answer some of the questions as he/she had changed teaching teams.

Table 12

Average Hours Spent in Contact Teaching

	Less than 20 hrs/mth	20–39 hrs/mth	40–59 hrs/mth	60–79 hrs/mth	80+ hrs/mth
Additional					
Full time	-	-	1	-	-
Specified					
Full time	2	2	-	4	-
Casual	-	1	-	-	-
Both					
Full time	1	-	-	-	1
Not sure					
Full time	1	-	1	1	1
Part time	-	-	1	-	-
Casual	-	-	1	-	-

(l) Course Planning/Curriculum Development/Accreditation

Participants' answers indicated that the range of hours for this question was between 1 and 120 hours per month. The majority of these hours were *specified* in the participants' job descriptions. The highest number of hours (120) was indicated by a Course Developer. Three participants did not answer this question.

Table 13

Average Hours Spent on Course Planning/ Curriculum Development/Accreditation

	Less than 20 hrs/mth	20–39 hrs/mth	40–59 hrs/mth	60–79 hrs/mth	80+ hrs/mth
Additional					
Full time	2	-	-	-	-
Specified					
Full time	5	1	1	-	1
Part time	1	1	-	-	-
Casual	1	-	-	-	-
Both					
Full time	1	3	-	-	-
Not sure					
Full time	1	-	1	-	-
Casual	-	1	-	-	-

(m) Marking and Assessment/Moderation

The range of hours for this question was between 4 and 140 hours per month. The majority of these hours were *specified* in the participants' job descriptions. The highest number of hours (140) was indicated by a Senior Lecturer. Eight participants did not answer this question.

Table 14

Average Hours Spent on Marking and Assessment/Moderation

	Less than 20 hrs/mth	20–39 hrs/mth	40–59 hrs/mth	60–79 hrs/mth	80+ hrs/mth
Additional					
Full time	1	-	1	-	-
Specified					
Full time	6	1	-	-	-
Part time	1	-	-	-	-
Both					
Full time	3	-	-	-	1
Not sure					
Full time	1	-	1	-	-
Casual	-	1	-	-	-

(n) Research/Writing/Publishing

The range of hours spent on research, writing, or publishing ranged between 4 and 20 hours. The participants indicated that for the majority of these hours they were *not sure* if the hours were additional or specified in their job descriptions. Fifteen participants did not answer this question.

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Table 15

Average Hours Spent on Research/Writing/Publishing

	Less than 10 hrs/mth	10–19 hrs/mth	20+ hrs/mth
Additional			
Full time	-	-	1
Part time	1	-	-
Specified			
Full time	1	-	-
Casual	-	1	-
Both			
Part time	-	1	-
Not sure			
Full time	-	1	2

(o) Consultancy Work/Professional Services

Participants indicated that the hours spent in these areas ranged between 10 and 60 hours. The highest number of hours spent in these areas (60) was indicated by the Course Developer and were specified hours. There was no majority for this question and 20 participants did not answer.

Table 16

Average Hours Spent on Consultancy Work/Professional Services

	Less than 10 hrs/mth	10–19 hrs/mth	20–29 hrs/mth	30+ hrs/mth
Additional				
Full time	-	1	-	-
Specified				
Full time	-	-	-	1
Not sure				
Full time	-	-	1	-

(p) Recruitment/Selection/Retention

From the participants' answers, the range of hours for this question was between 1 and 100 hours. The participant who indicated the highest number of hours spent in these areas was the Māori Liaison Officer. There was no majority, and 8 participants did not answer this question.

Table 17

Average Hours Spent on Recruitment/Selection/Retention

	Less than 20 hrs/mth	20-39 hrs/mth	40+ hrs/mth
Additional			
Full time	1	1	-
Part time	2	-	-
Specified			
Full time	2	1	1
Both			
Full time	3	-	-
Not sure			
Full time	3	-	1

(q) Other areas (e.g., Clinical Work, Teaching Practice)

The range of hours spent in these areas was between 2 and 38 hours per month. The majority of these hours were *specified*. The two highest number of hours spent in these areas were both indicated by participants who lecture in Nursing. Nineteen participants did not answer this question.

Table 18

Average Hours Spent on Other Areas

	Less than 10 hrs/mth	10–19 hrs/mth	20+ hrs/mth
Specified			
Full time	-	-	2
Both			
Full time	-	1	-
Not sure			
Full time	1	-	-

SECTION 5

BACKGROUND TO THE STUDY

Discussion of Previous Research

There has been a substantial body of research conducted recently in New Zealand related to occupational workload and stress within the teaching profession (Bloor, 1996; Bloor & Harker, 1995; Boyd & Wylie, 1994; Deloitte Touche Tohmatsu, 1994; Hardie-Boys, 1996; Livingstone, 1994; Manthei & Gilmore, 1994; Mitchell & Mitchell, 1993; Riggs, 1994; Worth, 1992). Nearly all of these reports cite the onset of the educational reforms and related changes as the major contributing factor for an overall increase in workload and stress.

A large proportion of these studies could be described as following a conventional pattern which fits comfortably within a particular research paradigm but does not address the dilemmas Māori face in the workplace.

Māori are disproportionately concentrated within particular levels within certain institutions and disciplines. The occupational segregation of Māori is clearly illustrated in a report by Davies and Nicholl (1993), who state that Māori are heavily under represented in high income and skilled sectors of the economy and over represented in low-paid, low-skilled occupations. Although there have been a number of reports which have highlighted these differences, few, if any, focus on Māori working within polytechnics, colleges/schools of education and REAPs.

In 1992, one in 14 teachers within polytechnics identified as being of Māori descent. Only 17 percent of Māori staff were likely to hold professional qualifications (Dunn, Pole, & Rouse, 1992, p. 82). It was also found that Māori within polytechnics tend to have a shorter overall service in comparison with their non-Māori counterparts (Slyfield, Donn, & Kerslake, 1989, p. 102). These figures bear a close resemblance to those for Māori employed at colleges/schools of education where two-thirds of Māori employees are women, outnumbering Māori men in relief and part-time work. There are few Māori women who occupy senior management positions within polytechnics and colleges/schools of education. This is alarming, especially when considering the research undertaken in the United States by Heaney and Van Ryn (1995), whose results testify that the occupational workload and stress levels of individuals are influenced according to the extent of power and control they have effectively to influence their situation. Critical theory challenges the social, political, structural, and moral constructions within which these practices take place. It has helped to unveil ideologies which arguably distort or conceal truth and foster inequities (Gibson, 1986).

Whilst it is purported that the education reforms have impacted heavily on the workloads and stress of teaching staff across the board, the problems facing Māori, and particularly Māori women, have been, and continue to remain, constant amidst changes within the education system. This is evidenced in the research by Bloor (1996) and Mitchell and Mitchell (1993), who

conclude that the workload and stress of Māori is greater than that of non-Māori in the education system. Furthermore, their extra work is seldom officially recognised by educational institutions but is nevertheless expected. Both reports identified 5 specific factors contributing to the plethora of additional roles and responsibilities Māori are expected to fulfil, namely;

- raising the conscience of non-Māori staff,
- having multiple accountability to the education institution and local community, and to whanau, hapu, and iwi,
- manaakitanga for the wellbeing of Māori students and fellow Māori colleagues,
- being a Māori representative at institutional committees and meetings, and
- developing and organising hui and powhiri.

Inadequate human and financial resources to fulfil the above responsibilities are a common factor. The role conflicts, and ambiguities Māori experience working within educational institutions based on Western values, behaviours, and language are continually disadvantaging them. Failure to directly assess the structural barriers and institutional practices which influence the nature of occupational workload and stress on Māori reproduces surface adjustments which are largely unhelpful and irrelevant for them. As a result, tikanga and te reo Māori are blatantly undermined. Dedicated, innovative, energetic, and highly capable professionals become disillusioned. The unequal cross-cultural relationship within contemporary New Zealand society serves to validate and legitimate Māori cultural, political, and economic marginalisation (Kenway & Modra, 1992, p. 143).

To sum up, there has been a substantial body of research carried out, relating to occupational workload and stress within the teaching profession. Because of the generic nature of that research, the occupational workloads and stresses that particularly impact on Māori have not been fully addressed.

Low levels of achievement and occupational segregation have been covered in the research literature, and there have been some studies carried out on the occupational stress and massive workloads of Māori professionals within the education system. The literature does highlight the fact that the extra roles that have to be taken on by Māori educators are not fully recognised by educational institutions/organisations and cause conflicts and professional ambiguities for those educators and therefore impact negatively on them and on their service delivery.

Research Methodology

This project is a supplementary report to previous research undertaken by Ned Hardie-Boys (1996), entitled *Workload and Stress: A Report of ASTE Members*. In the early months of 1996, ASTE Te Hau Takitini o Aotearoa commissioned the New Zealand Council for Educational Research (NZCER) to conduct another survey to investigate the workloads and stress of ASTE Māori members. ASTE Te Hau Takitini o Aotearoa requested that Māori members within Te Wāhanga Kaupapa Māori (TWKM) of NZCER undertake the research in conjunetion with Komiti Māori (now known as Te Uepū) to ensure a culturally appropriate process.

Aims

The focus for this research was to describe:

- ASTE Te Hau Takitini o Aotearoa Māori members' average weekly hours worked (including teaching, administration, and additional duties which arise from being Māori),
- any pressures which arise from undertaking additional duties and whether they are part of their recognised workloads, and
- staff development and career aspirations of ASTE Te Hau Takitini o Aotearoa Māori members.

Survey Development

The research instrument was jointly developed through ongoing consultation with national representatives of the Komiti Māori research team, and Te Wāhanga Kaupapa Māori of NZCER. Although this proved to be very time consuming it was considered an integral part of the agreed process. A large proportion of the general survey was incorporated in this study to make some comparisons. Questions were included in the current study to capture a broad range of duties and responsibilities Māori may be expected to fulfil, along with their educational aims and aspirations.

This supplementary survey was commissioned to investigate and clarify the hours worked by Māori.

The information asked of research participants included their professional biography, professional situation, professional development, and training and qualifications recognised by both their institutions and whanau, hapu, and iwi. The survey also involved participants' perceptions of the hours spent throughout the year and the nature of their work during this time. Factors in relation to stress and work pressures were rated on a scale. Provisions were made for participants to comment on the effects of their work on their personal lives, and on the research process.

Huirangi Waikerepuru (Kaumatua of ASTE) was contracted to translate the English survey. The Māori version of the survey is provided in the appendix. Both surveys and a covering letter were sent to research participants outlining alternative options for recipients, either to respond in writing or orally by telephone or face-to-face interview—"he tangata haere, he kanohi kitea" (if a person travels, their face is seen).

Sample Design and Reporting Results

Research participants were drawn from the ASTE Te Hau Takitini o Aotearoa head office national data base. Members who identified as Māori were selected using random number tables. The ASTE Te Hau Takitini o Aotearoa research team then posted the survey details to the home address of each research participant. This was decided on the basis that holiday periods for most tertiary institutions were commencing, and to ensure research participants received questionnaires promptly.

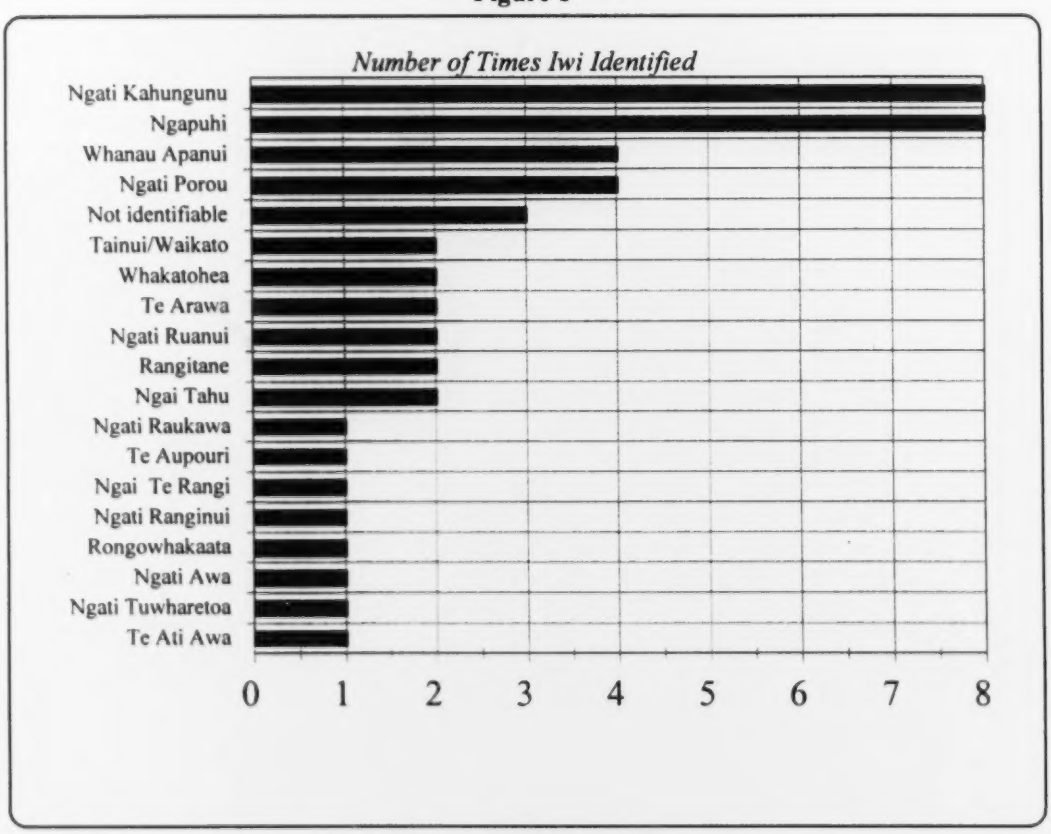
Reporting Results

In addition to qualitative data, part of the agreed protocols between NZCER, the researcher, and the Komiti Māori, for the research process, particularlywithin a kaupapa Māori framework, is that of "researching back". This has involved a presentation at a national hui in 1996 informing Māori ASTE Te Hau Takitini o Aotearoa members of the research in progress. Upon completion of the first draft of this report, the findings were presented and discussed at the hui-a-tau for all Māori members in May. A seminar presentation for allmembers of ASTE Te Hau Takitini o Aotearoa and interested parties was intended to be held towards the middle of 1997, but this was delayed.

The Research Participants

The 24 participants in this project represented most of the major tribal (iwi) groupings of Aotearoa. Fifteen participants (68 percent) identified with more than one iwi, and on average each participant identifiedwith 2.1 iwi. Twenty different iwi were represented, covering all the major waka groupings. The iwi most represented in the sample were Ngati Kahungunu and Ngapuhi, each having 8 members.

Figure 1



Data Analysis

There were 4 broad areas of investigation undertaken in this report:

- reasons for low response rate to the first research survey (Hardie-Boys, 1996),
- aims and aspirations of the participants,
- work environment,
- cultural and institutional racism.

Within these broad areas are subsections which focus on specific issues and serve to highlight problems the respondents face in their everyday working lives. Although their comments have been broken up into 4 groupings, this does not mean that each section is a discrete whole. All overlap and are a response to the central issue of workload and related stress.

As noted earlier in the report there was a low response, 44 percent, to the data-gathering survey which was carried out. Anecdotal evidence indicated some disenchantment with the results of past research projects which were perceived by some to have had little if any effect on the participants. This response is not unique; there is a perception within the Māori community that Māori have been researched to "death". Whether this is so, is dependent on personal perceptions of research saturation.

Responding to a questionnaire could also be interpreted as another demand on an already overworked and stressed Māori workforce.

One respondent commented that the questionnaire was too long, and suggested that a hui or series of hui would harvest a better response. This would seem quite reasonable as hui are often used as intellectual watersheds.

The comments by Māori members' on institutional and personal aims and aspirations scarcely touched on their working conditions. Their focus was on the education of their students and succeeding generations, a focus which seems particularly altruistic given the research subject.

Issues concerning work environments allowed the participants to fully express their personal sense of grievance. When prompted by the questionnaire, a number of respondents raised health issues which led on to participant safety and the lack of appreciation by organisations of extra workloads and related stress.

Some responses showed a level of cynicism which not only impacts on the report but indicates that there is a need to address particular issues which affect Māori working within the educational environments so that positive outcomes for Māori staff and students can be realised.

Seemingly innocuous statements carried an underlying message, the promotion of rangatiratanga.

To conclude, the sentiments expressed by the participants can fit comfortably within the sovereignty/rangatiratanga debate and have implications far beyond the confines of education.

SECTION 6

REFLECTING ON THE RESEARCH PROCESS

Helen Clothier (1993) identified particular constraints and limitations on the research process and demonstrated how research is framed and determines the way in which research can be conducted. This researcher and the ASTE Te Hau Takitini o Aotearoa research team experienced the same constraints and limitations.

Because this research has been a co-operative undertaking, it is difficult to separate and analyse the different elements without losing the overall sense of the work. However, within this research, there were 3 significant aspects which impacted on the study.

(1) Dearth of research

Although there is a large body of anecdotal evidence in the area of workload and stress for Māori, there are virtually no studies to ascertain why differences exist between Māori and non-Māori. This report is exploratory and can only point to a need for further research rather than be a definitive statement on the subject.

(2) Small-scale study

The survey was sent to 50 randomly selected members throughout New Zealand who identified as Māori on the ASTE Te Hau Takitini o Aotearoa national data base. Constraints imposed by the timeframe, a lack of resources, and the less than 50 percent response rate, mean that the scope of this report represents a very small part of the story.

(3) Western paradigm of research

The first survey, *"Workload and Stress: A Report of ASTE Members"*, has been criticised by research participants in this report for its approach to research that was perceived as being based on a western paradigm which was then translated into a Māori context.

> I think the questionnaire was too long. I think that for a good response facilitated hui discussing these questions would have been more appropriate and gained data that was more rich!
>
> Pleased with options provided—written/oral responses—Te Reo/English. Felt questions leaned too much toward formal mainstream education. Not much recognition of non-formal education.

As reflected in the above statements, the current research environment has not yet accepted a Māori framework for research. This situation makes it almost impossible to marry Māori cultural values and aspirations with conventional Western-orientated research.

The following questions posed by Linda Smith (1992) were used to guide the analysis of this research process. The findings were reported back to the research participants at a hui-a-tau in 1996 held at the Central Institute of Technology (CIT), where all members who attended unanimously agreed that the draft captured their experiences, and that the research process had been shaped in consultation with them.

Who Has Helped Define the Research Problem?

The question of who defines a research problem lies with those being researched identifying individual issues and creating the solution/s. The parallel initiative involves creating an environment whereby the situation is analysed from a Māori perspective, within a kaupapa Māori framework. In this way, the research is from a proactive stance and ensures the research is appropriately owned by those who determine the process.

The outcome of this report relies on ASTE Te Hau Takitini o Aotearoa and tertiary educational organisations working to address issues raised by Māori members and their willingness and commitment to translate the report's recommendations into action.

For Whom Is This Study Worthy and Relevant? Who Says So?

As Māori researchers we are continually presented with challenges to recognise the fundamental differences between Māori and Western interpretations of research. In doing so, we re-create preferred research practices from the values and beliefs of Māori, and thereby reposition Māori research so that it is acceptable to think, act, and be Māori.

At the macro level, this study is important because it not only validates previous research of this nature, but also contributes to the body of knowledge created by and for Māori. From an individual viewpoint, however, the study is only worthy and relevant if the research participants acknowledge this in their own right and on their own terms.

Which Cultural Group Will Be the One To Gain New Knowledge From This Study?

An understanding of this question at face value would suggest that non-Māori in general gained new (or be reminded of old) knowledge in terms of the workload responsibilities and stress of Māori staff. However, if we scratch below the surface and delve into the whole research process, it is possible to conclude that Māori as a cultural group did not gain new knowledge.

To Whom is the Researcher Accountable?

Accountability was inevitably predetermined in terms of whanau, hapu, and iwi social structures. However, the extent to which this is acknowledged is entirely dependent on the iwi whether the research process is in consultation with the research participants.

We learnt that no research is without bias, and that it inevitably goes back to how we as individuals collectively apply ethical attitudes and behaviours. Confronting dual allegiances to the research organisation and to the research participants while deconstructing the very process on which the research depends, proved to be both challenging and demanding.

As Māori researchers, we accepted a responsibility to stand back and appreciate the diverse cultural perspectives and integrate them into the research in ways that ensured the process was carried out as defined by all research participants. The seminar held at the CIT (1996) was, and continues to be, influential. It showed that research is more than just a data-gathering and data-analysing exercise. It became a vehicle for empowerment and change within prescribed boundaries, and became part of a larger environment which has no boundaries and limitless possibilities.

Who Will Gain the Most From This Study?

Given the time and effort spent on this research, the potential outcomes for Māori working within polytechnics, colleges/schools of education, and REAPs, even after the findings are presented and discussed, may remain minimal in relation to their institutional situations. However, the participants showed a genuine enthusiasm for the chance to be listened to and a hope that through discussion and debate generated by this report there will be some relief from work-related pressures.

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APPENDIX

WORKLOAD AND STRESS QUESTIONNAIRE FOR ASTE TE HAU TAKITINI O AOTEAROA MĀORI MEMBERS

This questionnaire is part of a survey being undertaken by Te Wāhanga Kaupapa Māori of the New Zealand Council for Educational Research (NZCER) for the Association of Staff in Tertiary Education (ASTE) Te Hau Takitini o Aotearoa. It is designed to gather information about the workloads, stress factors, and related issues of ASTE Māori members.

NZCER is an independent organisation whose purpose is to promote quality education for New Zealanders through research and resources, advice and information.

Only the NZCER/ASTE Te Hau Takitini o Aotearoa research team will see your completed questionnaire. The questionnaire has been coded solely for administrative purposes. Your names and responses will be held in *complete confidence*. Individuals and individual departments or faculties will not be identifiable in the survey report.

If you would prefer an oral interview, either face to face or by telephone, or have any queries regarding this survey please contact Shelley Hiha at

ASTE (04) 801-5098

The survey is presented in both Māori and English. Please complete either the Māori or English version.

Instructions

If answering in writing, please answer this questionnaire by:

-ticking all boxes that apply
AND/OR *-writing in the space provided,*

THEN *- return to NZCER, PO Box 3237, Wellington in the Freepost envelope provided by August,*

The questionnaire should take approximately 30 minutes to complete.

Code [ ]

SECTION A - OCCUPATIONAL DETAILS

1. Please indicate the range of areas/departments/faculties you work in and your employment designation?

	a) Areas/departments/faculties	b) Employment designation/ status	c) Number of courses/ programmes
	[An example is shown below.]		
	Māori studies	*Lecturer*	*3*
i)			
ii)			
iii)			

a 1 2 3 b 1 2 3
4 5 6 4 5 6
7 8 9 7 8 9

2. Which of these areas/departments/faculties is the main area you work in?

2 1 2 3
4 5 6
7 8 9

3. How long is your main course in that area?

☐ a) 1 Week ☐ b) 1 Month ☐ c) 1 Term (3 months) ☐ d) 6 Months
☐ e) 1 Year ☐ f) 2 Years ☐ g) 3 Years ☐ h) Other *(Please describe)*

1 2 3
4 5 6
7 8 9

4. How many of these courses are components of a degree programme?

_____ course(s)

5. What "formally recognised" qualifications do you have?

☐ a) No qualifications since leaving school ☐ b) Trade Certificate or Advanced Trade Certificate

☐ c) Nursing Certificate or Diploma ☐ d) New Zealand Certificate or

Diploma

❒ e) Technicians Certificate

❒ f) Teachers Certificate or Diploma

❒ g) Bachelors Degree

❒ h) Post graduate Degree, Certificate, or Diploma

❒ i) University Certificate or Diploma

❒ j) Other qualifications (such as ACA, Local Polytechnic Certificate or Diploma)

(Please state) _____

6. **Do you feel the above "formal" qualifications are adequately recognised by your institution? (Example: salary level, remuneration).**

❒ a) Yes ❒ b) Not sure ❒ c) No *(Please describe)*

_____ d123

_____ 45c

789

7. **What other "informal" qualifications do you have?**

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_____ 789

8. **Do you feel the above "informal" qualifications are adequately recognised by your institution? (Example: salary level, remuneration).**

❒ a) Yes ❒ b) Not sure ❒ c) No *(Please describe)*

_____ d123

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_____ 789

9. **Please indicate the total length of time you have spent in polytechnic, school/college of education or Rural Education Adult Programme (REAP) employment:**

❑ a) 0–5 yrs ❑ b) 6–10 yrs ❑ c) 11–20 yrs
❑ d) 21–30 yrs ❑ e) 31+ yrs

10. **How long have you been in your *present* position at your institution?**

❑ a) Less than 1 yr ❑ b) 1–2 yrs ❑ c) 3–4 yrs
❑ d) 5–6 yrs ❑ e) 7–8 yrs ❑ f) 9+ yrs

11. **Are you employed by your**: *(Please answer according to institution type)*

a) Polytechnic

❑ a) Full-time ❑ b) Proportional ❑ c) Part-time/casual

b) School/College of Education

❑ a) Full-time ❑ b) Part-time ❑ c) Relieving/Casual

c) Rural Education Adult Programme (REAP)

❑ a) Full-time ❑ b) Part-time ❑ c) Casual

12. **Are you employed on a tenured or limited-tenured contract?**

❑ a) Tenured/permanent ❑ b) Limited tenure ❑ c) Other *(Please specify)*

_____ d123
_____ 456
_____ 789

13. **What is the average number of hours you spend on work per week during term/semester time?**

❑ a) 0–9 hrs ❑ b) 10–19 hrs ❑ c) 20–29 hrs ❑ d) 30–34 hrs
❑ e) 35–39 hrs ❑ f) 40–44 hrs ❑ g) 45–49 hrs ❑ h) 50–54 hrs
❑ i) 55–59 hrs ❑ j) 60–64 hrs ❑ k) 65–69 hrs ❑ l) 70+ hrs

14. What is the average number of hours you spend on work per week during leave (statutory holidays/annual leave/discretionary)?

❑ a) 0–9 hrs	❑ b) 10–19 hrs	❑ c) 20–29 hrs	❑ d) 30–34 hrs
❑ e) 35–39 hrs	❑ f) 40–44 hrs	❑ g) 45–49 hrs	❑ h) 50–54 hrs
❑ i) 55–59 hrs	❑ j) 60–64 hrs	❑ k) 65–69 hrs	❑ l) 70+ hrs

15. Do you ever work in the evenings or take work home (excluding shift work/rostered duties)?

❑ a) Yes – on 3 or more evenings a week	❑ b) Yes – on 1 or 2 evenings a week
❑ c) Yes – on 1 or 2 evenings a month	❑ d) Yes – on 1 or 2 evenings/ term/semester
❑ e) Yes – on 1 or 2 evenings a year	❑ f) Never

16. Do you work in the weekends (excluding shift work/rostered duties)?

❑ a) Yes – most weekends	❑ b) Yes – on 1 or 2 weekends a month
❑ c) Yes – on 1 or 2 weekends a term/semester	❑ d) Yes – on 1 or 2 weekends a year
❑ e) Never	

17. What is the nature of your work during leave, in the evenings, and in the weekends? (Example: pastoral care of Māori students and staff, attending and organising powhiri, kapa haka, noho marae).

_____

_____

_____

18. How much *actual* annual leave have you had in the past 12 months? *(Please answer to the nearest week).*

❑ a) Less than 1 week	❑ b) About 1 week	❑ c) About 2 weeks	❑ d) About 3 weeks
❑ e) About 4 weeks	❑ f) About 5 weeks	❑ g) More than 5 weeks	❑ h) Not applicable

19. Are there any additional comments you wish to make on occupational details?

_____

_____

_____

SECTION B - STUDENT/STAFF INTERACTIONS AND INSTRUCTION

1. **Has the number of students you teach over all changed during the last 3 years?**

❑ a) Increased - large amount ❑ b) Increased - small amount ❑ c) Stayed about the same
❑ d) Decreased - small amount ❑ e) Decreased - large amount ❑ f) Varies from year to year
❑ g) Not sure ❑ h) Do not teach ❑ i) Not applicable

2. **If the number of students you teach has increased, has this had an impact on your workload in terms of pastoral care?**

❑ a) No impact ❑ b) Increased my workload ❑ c) Decreased my workload
❑ d) Not sure ❑ e) Not applicable

3. **Are there any additional comments you wish to make on student/staff interactions and instruction?**

_____

_____

_____

SECTION C - WORKLOAD ISSUES

1. What is the average number of hours per month that you spend on the following work areas?

(Please give a monthly average for term/semester time. Please indicate whether these roles are additional roles that you undertake, or are specified in your job description).

		Additional role (b)	Specified role (c)	Both (d)	Not sure/not applicable (e)
a) Pastoral care of Māori students	___ hrs/mth	❑	❑	❑	❑
b) Pastoral care of Māori staff	___ hrs/mth	❑	❑	❑	❑
c) Providing Māori input into meetings and committees	___ hrs/mth	❑	❑	❑	❑
d) Attending and organising pōwhiri, kapa haka, noho marae	___ hrs/mth	❑	❑	❑	❑
e) Cultural development	___ hrs/mth	❑	❑	❑	❑
f) Professional development	___ hrs/mth	❑	❑	❑	❑
g) Managing the institution marae	___ hrs/mth	❑	❑	❑	❑
h) Translating and marking papers written in Māori	___ hrs/mth	❑	❑	❑	❑
i) Cultural awareness raising with non-Māori colleagues (group)	___ hrs/mth	❑	❑	❑	❑
j) Cultural awareness raising with non-Māori colleagues (one-to-one basis)	___ hrs/mth	❑	❑	❑	❑
k) Contact teaching	___ hrs/mth	❑	❑	❑	❑
l) Course planning/curriculum development/accreditation	___ hrs/mth	❑	❑	❑	❑
m) Marking and assessment/moderation	___ hrs/mth	❑	❑	❑	❑
n) Research/writing/publishing	___ hrs/mth	❑	❑	❑	❑
o) Consultancy work/professional services	___ hrs/mth	❑	❑	❑	❑
p) Recruitment/selection/retention	___ hrs/mth	❑	❑	❑	❑
q) Other areas (e.g. Clinical work, teaching practice)	___ hrs/mth	❑	❑	❑	❑

Are there any comments you would like to include on this question?

_____

_____

_____

2. **Do you think your workload has changed over all in the past 3 years?**

❑ a) Increased ❑ b) Decreased ❑ c) Stayed about the same
❑ d) Not sure ❑ e) Not applicable

3. **Do you expect the level of your workload to change in the next 3 years?**

❑ a) Increase ❑ b) Decrease ❑ c) Stay about the same
❑ d) Not sure ❑ e) Not applicable

4. **You are entitled to conditions of employment that sustain and ensure safe, equitable and reasonable workloads.**

a) Would you describe your current workload as safe?

❑ a) Yes – always ❑ b) Yes – often ❑ c) Sometimes
❑ d) No – not often ❑ e) No – never ❑ f) Not sure

b) Would you describe your current workload as reasonable?

❑ a) Yes – always ❑ b) Yes – often ❑ c) Sometimes
❑ d) No – not often ❑ e) No – never ❑ f) Not sure

c) Would you describe your current workload as equitable?

❑ a) Yes – always ❑ b) Yes – often ❑ c) Sometimes
❑ d) No – not often ❑ e) No – never ❑ f) Not sure

d) Would you describe your current workload as valued by your institution?

❑ a) Yes – always ❑ b) Yes – often ❑ c) Sometimes
❑ d) No – not often ❑ e) No – never ❑ f) Not sure

e) If yes, please describe how your current workload is valued.

_____ e1 2 3
_____ 4 5 6
_____ 7 8 9

f) If no, please describe how your current workload is not valued.

_____ f1 2 3
_____ 4 5 6
_____ 7 8 9

5. **Do you have a written job description?**

❑ a) Yes ❑ b) No ❑ c) Not sure

6. **Do you feel your job description adequately reflects the nature of your workload?**

❑ a) Yes ❑ b) No ❑ c) Not sure

7. **Do you believe your pay fully reflects your overall workload?**

❑ a) Yes ❑ b) No ❑ c) Not sure

8. **Over the last 3 years, has your workload had an impact on:**

a) Your physical health

❑ a) No change ❑ b) Improved ❑ c) Deteriorated ❑ d) Not sure ❑ e) Not applicable

_____ f 1 2 3

_____ 4 5 6

_____ 7 8 9

b) Your emotional health

❑ a) No change ❑ b) Improved ❑ c) Deteriorated ❑ d) Not sure ❑ e) Not applicable

_____ f 1 2 3

_____ 4 5 6

_____ 7 8 9

c) Your wairua (spiritual health)

❑ a) No change ❑ b) Improved ❑ c) Deteriorated ❑ d) Not sure ❑ e) Not applicable

_____ f 1 2 3

_____ 4 5 6

_____ 7 8 9

d) Your whānau life/personal life/relationships

❑ a) No change ❑ b) Improved ❑ c) Deteriorated ❑ d) Not sure ❑ e) Not applicable

_____ f123

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_____ 789

e) Your annual leave/holidays

❑ a) No change ❑ b) Improved ❑ c) Deteriorated ❑ d) Not sure ❑ e) Not applicable

_____ f123

_____ 456

_____ 789

9. Have you ever suffered from a work-related injury or stress illness while working in a New Zealand polytechnic, school/college of education or rural education adult programme?

❑ a) Yes ❑ b) No ❑ c) Not sure

If yes, please describe the type of injury or illness suffered.

_____ d123

_____ 456

_____ 789

10. Please indicate if you have participated in any of the following activities in the last 3 years:

❑ a) Staff development courses
❑ b) Hui/Conferences/seminars
❑ c) Work towards a qualification
❑ d) Stress management courses
❑ e) Other *(Please describe)*

_____ f123

_____ 456

_____ 789

11. Have you received adequate training by your organisation to meet the demands of your job:

	Yes (a)	No (b)	Not sure (c)	Not applicable (d)
a) The everyday requirements of your job	❑	❑	❑	❑
b) New job responsibilities/courses	❑	❑	❑	❑
c) New technology/computers/equipment	❑	❑	❑	❑
d) New administration and procedural requirements	❑	❑	❑	❑
e) Cultural responsibilities	❑	❑	❑	❑

12. Are there any additional comments you wish to make on workload issues?

_____

_____

_____

SECTION D – STRESS AND WORK PRESSURES

1. **How often do you find the following workload, and work-related factors, a source of stress or pressure? [Using the 0-5 code below, please write the appropriate number in the space provided. See example given.]**

   Example: ***If you rarely find dual accountability to iwi and employer a source of stress or pressure, write number two, next to a), in the space provided;***

   a) 2 Dual accountability to iwi and employer

0 - Not applicable
1 - Never a source of stress or pressure
2 - Rarely a source of stress or pressure
3 - Sometimes a source of stress or pressure
4 - Often a source of stress or pressure
5 - Always a source of stress or pressure

a) _____ Dual accountability to iwi *and* employer
b) _____ Dual accountability to Māori faculty *and* area employed in
c) _____ Justifying position/credibility
d) _____ Student motivation
e) _____ Institutional discrimination
f) _____ Emphasis on Treaty of Waitangi issues
g) _____ Pastoral care of Māori students
h) _____ Providing Māori input into meetings and committees
i) _____ Attending and organising pōwhiri, kapa haka, noho marae, etc.
j) _____ Cultural development
k) _____ Professional development
l) _____ Managing the institution marae
m) _____ Translating and marking papers written in Māori
n) _____ Noho marae
o) _____ Cultural awareness raising with colleagues
p) _____ Relations with students
q) _____ Relations with those supervised
r) _____ Relations with supervisors
s) _____ Relations with colleagues
t) _____ Relations with outside clients
u) _____ Course planning/curriculum development/accreditation

v) _____ Marking and assessment/moderation

w) _____ Overall level of workload

x) _____ Interruptions to work/demands

y) _____ Recognition for work

z) _____ Clarity of job position/description/roles

aa) _____ Job security

ab) _____ Promotion/career prospects

ac) _____ Level and method of funding for your area

ad) _____ Staffing levels in your area

ae) _____ Availability of relieving staff for your job

af) _____ Student expectations

ag) _____ Involvement with ASTE

ah) _____ Institution management

ai) _____ Institution climate/morale

SECTION E – PERSONAL BACKGROUND INFORMATION

1. **Please indicate your iwi affiliation(s):**

_____ 1 1 2 3 4 5 6 7 8

_____ 9 10 11 12 13

_____ 14 15 16 17 18

2. **Please indicate your age:**

❒ a) 20 or less ❒ b) 21–30 ❒ c) 31–40
❒ d) 41–50 ❒ e) 51–60 ❒ f) 61+ yrs

3. **Please indicate your gender:**

❒ a) Female ❒ b) Male

4. **Please indicate how much you are paid:**

❒ a) $10,000 or less ❒ b) $10,001–20,000 ❒ c) $20,001–30,000
❒ d) $30,001–40,000 ❒ e) $40,001–50,000 ❒ f) $50,001–60,000
❒ g) $60,001–70,000 ❒ h) $70,001–80,000 ❒ i) $80,001–90,000
❒ j) $90,001+

5. **Do you think you will be employed in the tertiary education sector in 5 years' time?**

❒ a) Yes ❒ b) Not sure ❒ c) No *(Please describe your reason)*

_____ d 1 2 3

_____ 4 5 6

_____ 7 8 9

6. a) **What are your main aims and aspirations for Māori in your institution?**

_____ a 1 2 3

_____ 4 5 6

_____ 7 8 9

b) Are you contributing what you want to these aims?

❒ a) Yes ❒ b) Not sure ❒ c) No *(Please describe your reasons)*

_____ d123

_____ 456

_____ 789

7. **As a Māori teacher working in a polytechnic, REAP, or within a school/college of education structure, do you feel your institution supports these aims for Māori education?**

❒ a) Yes ❒ b) Not sure ❒ c) No *(Please describe your reasons)*

_____ d123

_____ 456

_____ 789

8. **Do you have any personal aims and aspirations for Māori education?** *(Please describe)*

_____ 8123

_____ 456

_____ 789

9. **As a Māori staff member, are there any final comments you wish to make about your workload, level of stress, or changes within your institution that have or will affect you?**

_____ 9123

_____ 456

_____ 789

10. **Are there any general comments you wish to make about the process used to conduct this survey?**

_____ 10123

_____ 456

_____ 789

BEST COPY AVAILABLE

Ka nui te mihi ki a koe i whai wā nei ki te whakaoti i tenei pepa.
Thank you very much for your time in completing this questionnaire.

Please return in the Freepost envelope provided,
to NZCER, PO Box 3237, Wellington,
by *August, 1996*

TE PĪKAUNGA-MAHI

ME TE KŌHUKIHUKI

He Tirohanga Whānui nā Te Hau Takitini o Aotearoa (ASTE)

ki ngā Āhuatanga Mahi e pā ana ki āna Hautū Māori

1996

Nā Te Wāhanga Kaupapa Māori o Te Rūnanga o Aotearoa

mō te Rangahau i te Mātauranga

HE TIROHANGA WHĀNUI NĀ TE HAU TAKITINI O AOTEAROA (ASTE)

KI NGĀ ĀHUATANGA MAHI E PĀ ANA KI ANA

HAUTŪ MĀORI

Ko tēnei rangahautanga he wāhanga o tētahi rangahau e mahia nei e Te Wāhanga Kaupapa Māori (TWKM), o te Rūnanga o Aotearoa mō te Rangahau i te Mātauranga, mā Te Hau Takitini o Aotearoa. Ko te tino whainga ko te kohikohi kōrero mō te āhuatanga o te mahi, mō te āhuatanga kohuki, mō ērā atu take e pā ana ki ngā mema Māori oTe Hau Takitini o Aotearoa.

KoTe Rūnanga o Aotearoa mō te Rangahau i te Mātauranga he rōpū motuhake, tōna ake kaupapa ko te hāpai i te mātauranga hei painga mā ngā iwi katoa o Aotearoa ki te rangahau, ki te rauemi, ki te tohutohu, ki te pārongo.

Ka tirohia ngā rārangi pātai e ngā kaimahi anake o ēnei rōpū e rua. Ka noho tapu ngā ingoa o ia tangata, o ia tūmomo kura, aha rānei. E kore rawa ngā ingoa o ia tangata o ia tūmomo kura e whakaurua ki te pūrongo whakamutunga.

Ki te hiahia koe ki tētehi arotakenga-ā-waha, kanohi ki te kanohi, mā te waea rānei, mehemea he pātai anō āu, whakapā mai ki a:

Shelley Hiha ki **ASTE (04) 801-5098**

Renee Sisley ki **TWKM (04) 384-7939**

Kua tuhia nei tēnei rārangi pātai ki te reo Māori, ki te reo Pākehā. Māu koa e whakakī i te rārangi pātai Māori, i te rārangi pātai Pākehā rānei.

Ngā Tohutohu

Ki te whakautu i tēnei rārangi pātai ki te tuhituhi:

- *me tohu i te pouaka e hāngai ana ki te ✓, ā,*
- *me tuhituhi i ngā wāhi e whakawātea ana*

- *Ā muri, whakahokia maki ki te Runanga mō te Rangahau i te Mātauranga o Aotearoa, Pouaka Poutāpeta 3237, Te Whanganui-a-Tara, i mua i te 30 Here-Turi-kōkā, 1996.*

Toru tekau meneti pea, ka oti tēnei rangahautanga.

Tohu [ ]

TE WĀHANGA A - NGĀ WHAKARITENGA MAHI

1. **Tēnā koa, whakaaria ake te whānui o ngā wāhi/ngā tari/ngā haumanga e mahi nā koe, tatū atu ki tōu tohuranga mahi.**

a) Te wāhi/tari/haumanga	b) Te tohuranga mahi	c) Te nui o ngā rōpū akoranga
(Arā:)		
Te Tari Māori	***Te Kaiwhakaako***	***3***
i)		
ii)		
iii)		

2. **Ko tēhea o runga ake nei, te wāhi/tari/haumanga, o tōu wāhi mahinga matua?**

3. **He pēhea te roa o taua rōpū akoranga matua, i tērā rohe mahinga matua?**

☐ a) 1 Wiki ☐ b) 1 Marama ☐ c) 3 Marama ☐ d) 6 Marama
☐ e) 1 Tau ☐ f) 2 Tau ☐ g) 3 Tau ☐ h) Ētehi atu

4. **E hia o ēnei rōpū akoranga, kei te noho tōpū, i roto i tētehi akoranga paetahi?**

_____ ngā/rōpū akoranga

5. **He aha rawa ngā tohu "tautika" kei a koe?**

☐ a) Kua kore, mai anō i te mutunga kura
☐ b) Tohu Mahi, Tohu Matakōkiri rānei
☐ c) Tohu Mori Tūoro, Tohuroa rānei
☐ d) Tohu o Aotearoa, Tohuroa rānei
☐ e) Tohu Hangarau
☐ f) Tohu Kaiwahakaako, Tohuroa rānei
☐ g) Tohu Paetahi
☐ h) Tohu Tāuru, Tohu, Tohuroa rānei
☐ i) Tohu Whare Wānanga, Tohuroa rānei
☐ j) Ētehi atu tohu (Ara: ACA, Tohu Kura Māhita, Kuratini-ā-rohe, Tohuroa rānei)

Tēnā koa whakaaturia mai _____

6. **Ki ōu whakaaro mō ngā tohu i runga nei, kei te tautokona rānei e tō kura? (Arā: ki te tika o te utu, utu whai oranga rānei i a koe).**

❒ a) Āe ❒ b) Aua ❒ c) Kāore (W*hakamāramatia te take i kore ai)*

_____ d 1 2 3

_____ 4 5 6

7 8 9

7. **He aha atu anō, ētehi tohu "kawe noa" kei a koe?**

_____ 7 1 2 3

_____ 4 5 6

_____ 7 8 9

8. **Ki tōu titiro, kei te tautokona e to kura, ngā tohu mātauranga o runga ake nei? (Arā: ki te tika o te utu, utu whai oranga rānei i a koe).**

❒ a) Āe ❒ b) Aua ❒ c) Kāore *(Whakamāramatia te take i kore ai)*

_____ d 1 2 3

_____ 4 5 6

_____ 7 8 9

9. **Tēnā, whakaaria mai tōu wāroatanga i te kura matatini, kura/kāreti kaiwhakaako mātauranga, whainga mahi mō te Akoranga Pahake i Tuawhenua:**

❒ a) 0-5 tau ❒ b) 6-10 tau ❒ c) 11-20 tau
❒ d) 21-30 tau ❒ e) 31+ tau neke atu

10. **Pēhea tōu roa, i tōu tūranga mahi, i tō kura?**

❒ a) Iti iho tau ❒ b) 1-2 tau ❒ c) 3-4 tau
❒ d) 5-6 tau ❒ e) 7-8 tau ❒ f) 9 + tau neke atu

11. **E whai tūranga mahi ana koe i tō kura:** *(Tēnā, whakautua, me te hāngai ki runga i tōu ake momo kura)*

a) Kura Matatini

❒ a) Waihua ❒ b) Waikoti ❒ c) Mahi waimori

b) Kura/Kāreti Kaiwhakaako Mātauranga

❒ a) Waihua ❒ b) Waikoti ❒ c) Kaiāwhina/Mahi waimori

c) Akoranga Pahake i Tuawhenua

❒ a) Waihua ❒ b) Waikoti ❒ c) Kaiāwhina/Mahi waimori

12. E mahi ana koe i raro i te tikanga tūturu, ā, i raro i te tikanga tūpoto?

❑ a) Mahi tūturu ❑ b) Mahi tāhere ❑ c) Ētehi atu *(Whakamāramatia)*

_____ d 1 2 3

_____ 4 5 6

_____ 7 8 9

13. He aha ngā hāora toharite, e mahi ai koe i ia wiki, i ia tauwehe?

❑ a) 0-9 hāora ❑ b) 10-19 hāora ❑ c) 20-29 hāora ❑ d) 30-34 hāora
❑ e) 35-39 hāora ❑ f) 40-44 hāora ❑ g) 45-49 hāora ❑ h) 50-54 hāora
❑ i) 55-59 hāora ❑ j) 60-64 hāora ❑ k) 65-69 hāora ❑ l) 70+ neke atu hāora

14. He aha ngā hāora toharite, e mahi ai koe, i o takiwātanga-ā-tau, takiwā o ture, ia wiki, ia tauwehe?

❑ a) 0-9 hāora ❑ b) 10-19 hāora ❑ c) 20-29 hāora ❑ d) 30-34 hāora
❑ e) 35-39 hāora ❑ f) 40-44 hāora ❑ g) 45-49 hāora ❑ h) 50-54 hāora
❑ i) 55-59 hāora ❑ j) 60-64 hāora ❑ k) 65-69 hāora ❑ l) 70+ neke atu hāora

15. E mahi ana koe i ngā pō, hari mahi ki te kāinga (waho atu o ngā wā mahi tīpako/totoha)?

❑ a) Āe - toru pō, neke atu, i ia wiki ❑ b) Āe - tahi pō, rua rānei, i ia wiki
❑ c) Āe - tahi pō, rua rānei, i ia marama ❑ d) Āe - tahi pō, rua rānei, i ia tauwehe
❑ e) Āe - tahi pō, rua rānei, i ia tau ❑ f) Kore rawa

16. E mahi ana koe i ngā wā mutunga wiki (waho atu o ngā wā mahi tīpako/totoha)?

❑ a) Āe - te nuinga o ngā mutunga wiki
❑ b) Āe - tahi, rua rānei ngā mutunga wiki i ia marama
❑ c) Āe - tahi, rua mutunga wiki rānei i ia tauwehe
❑ d) Āe - tahi, rua mutunga wiki i ia tau
❑ e) Kore rawa

17. Pēhea te āhuatanga o āu nei mahi i te wā hararei, i ngā pō, i te paunga o te wiki? (Āra: manaaki i ngā tauira Māori, i ngā kaimahi Māori, whakarite i te powhiri, kapa haka, noho marae, ērā mea katoa).

_____

_____

_____

18. Pēhea te roa o ngā takiwātanga-ā-tau kua pou i a koe, i roto i te 12 marama kua hipa?

❑ a) Iti iho i te wiki ❑ b) Tahi wiki pea ❑ c) Rua wiki pea ❑ d) Toru wiki pea
❑ e) Whā wiki pea ❑ f) Rima wiki pea ❑ g) Neke atu i te rima wiki
❑ h) Kāore he hāngaitanga

19. He kōrero anō āu, hei āpiti mai e pā ana ki ngā tikanga mahi?

_____

_____

_____

TE WĀHANGA B - NGĀ ĀKONGA/WHAKAWHITIWHITINGA ME Ō HOA MAHI, ME NGĀ TOHUTOHU

1. Kua rerekē rānei te nama o ngā ākonga i whakaakona e koe, i roto i ngā tau e toru kua pahemo nei?

❑ a) Ka nui ake - te nui ❑ b) Nui ake - iti nei ❑ c) Noho ōrite
❑ d) Ka heke - iti nei ❑ e) Ka heke - nui tonu ❑ f) Ka rerekē i ia tau
❑ g) Aua ❑ h) Kāore e whakaako ana ❑ i) Kāore he hāngaitanga

2. Mehemea kua nui ake āu akonga, e pēhea ana tēnei āhuatanga ki tōu pīkaunga mahi, me tō manaaki hoki i ngā akonga?

❑ a) Kāre kau ❑ b) Kua rahi ake te mahi ❑ c) Kua hake te pīkaunga-mahi
❑ d) Aua ❑ e) Kāore he hāngaitanga

3. He kōrero anō āu hei āpiti, e pā ana ki ngā whakawhitiwhitinga i waenganui i ngā akoranga, ngā kaiwhakaako me ngā tohutohunga?

_____

_____

_____

TE WĀHANGA C - TAKE/PĪKAUNGA-MAHI

1. He aha te toharite o ngā hāora, o ia marama e mahi ana koe, i ēnei wāhi mahi?

		He mahi āpiti (b)	He mahi Tūturu (c)	B + C (d)	Kāore he Hāngaitanga (e)
a) Te atawhainga i ngā konga Māori	___hāora/marama	❑	❑	❑	❑
b) Te atawhainga i ngā kaimahi Māori	___hāora/marama	❑	❑	❑	❑
c) He whakauru wairua Māori i ngā huihuinga me ngā kōmiti	___ hāora/marama	❑	❑	❑	❑
d) Haere ki te whakarite pōwhiri, kapa haka, noho marae me ērā atu mahi	___ hāora/marama	❑	❑	❑	❑
e) Whakamahi i te ao Māori	___ hāora/marama	❑	❑	❑	❑
f) Whakapakari kaiwhakaako	___ hāora/marama	❑	❑	❑	❑
g) Whakahaere i te marae o te kura	___ hāora/marama	❑	❑	❑	❑
h) He whakamāori me te whakamātau	___ hāora/marama	❑	❑	❑	❑
i) Whakaako tikanga Māori ki ngā rōpū kaimahi tauiwi	___ hāora/marama	❑	❑	❑	❑
j) Whakaako tikanga Māori ki ngā kaimahi tauiwi	___ hāora/marama	❑	❑	❑	❑
k) Whakaako tūkanohi	___ hāora/marama	❑	❑	❑	❑
l) Whakarite akoranga/marautanga/tohutuku	___ hāora/marama	❑	❑	❑	❑
m) Totohu, whakatatau, he aromatawai, whakataurite	___ hāora/marama	❑	❑	❑	❑
n) Rangahau, tuhituhi, whakaputa pukapuka	___ hāora/marama	❑	❑	❑	❑
o) He mahi rangahautu me ngā mahi tōtika, whai utu	___ hāora/marama	❑	❑	❑	❑
p) He kiminga kaimahi, whiringa, whakaūnga	___ hāora/marama	❑	❑	❑	❑
q) Ētehi atu wāhi (Āra: Mahi rangahauora, whakaakoako)	___ hāora/marama	❑	❑	❑	❑

He korerō āpiti āu, hei tāpiri mai ki tēnei pātai?

_____

_____

_____

2. **Ki ōu whakaaro kua huri haere ōu pīkaunga-mahi, i ngā tau e toru kua pahemo nei?**

❑ a) Nui haere ❑ b) Iti haere ❑ c) Noho ōrite
❑ d)Aua ❑ e) Kāore he hāngaitanga

3. **Ka huri haere rānei ōu pīkaunga-mahi i ngā tau e toru, e heke iho nei?**

❑ a) Nui haere ❑ b) Iti haere ❑ c) Noho ōrite
❑ d) Aua ❑ e) Kāore he hāngaitanga

4. **Ko te tikanga, kia pai ngā whakaritenga mahi, e maru ai to mahinga, me te tautika o te pīkaunga-mahi.**

a) Ki ōu whakaaro, kei te maru o pīkaunga-mahi ināianei?

❑ a) Āe - i ngā wā katoa ❑ b) Āe - te nuinga ❑ c) I ētehi wā
❑ d) Kāore - te nuinga ❑ e) Kore rawa ❑ f) Aua

b) He pai rānei te āhua o tōu pīkaunga-mahi?

❑ a) Āe - i nga wā katoa ❑ b) Āe - te nuinga ❑ c)Iētehi wā
❑ d) Kāore - te nuinga ❑ e) Kore rawa ❑ f) Aua

c) Ki ōu whakaaro, kei te tautika tōu pīkaunga-mahi?

❑ a) Āe - i ngā wā katoa ❑ b) Āe - te nuinga ❑ c) I ētehi wā
❑ d) Kāore - he tino nui ❑ e) Kore rawa ❑ f) Aua

d) Ki ōu whakaaro, e aronuitia ana e tō kura tōu ake pīkaunga-mahi?

❑ a) Āe - i ngā wā katoa ❑ b) Āe - te nuinga ❑ c) I ētehi wā
❑ d) Kāore - he tino nui ❑ e) Kore rawa ❑ f) Aua

e) Mehemea, āe, he pēhea rawa te aronuitanga i tōu pīkaunga.

_____ e 1 2 3
_____ 4 5 6
_____ 7 8 9

f) Mehemea, kāo, whakamāramatia mai, pēhea rawa te hekenga o te aronuitanga?

_____ f 1 2 3
_____ 4 5 6
_____ 7 8 9

5. **He tuhinga mō tō tūranga mahi tāu?**

❑ a) Āe ❑ b) Kāore ❑ c) Aua

6. **Ki tō whakaaro, e tika ana tō tuhinga tūranga mahi mō te mahi e mahia nei e koe?**

❑ a) Āe ❑ b) Kāore ❑ c) Aua

7. **E whakapono ana koe, e tika ana te utu i a koe mō tōu ake pīkunga-mahi?**

❑ a) Āe ❑ b) Kāore ❑ c) Aua

8. **I roto i te toru tau kua pahemo, i pēhea te pānga o tōu ake pīkunga-mahi ki:**

a) Tōu oranga-ā-tinana

❑ a) Kāore i rerekē ❑ b) I pai ake ❑ c) I heke iho

❑ d) Aua ❑ e) Kāore he hāngaitanga

*(Tohua mai ō wha*kaaro)_____ f 1 2 3

_____ 4 5 6

_____ 7 8 9

_____

b) Tōu oranga-ā-ngākau

❑ a) Kāore i rerekē ❑ b) I pai ake ❑ c) I heke iho

❑ d) Aua ❑ e) Kāore he hāngaitanga

*(Tohua mai ō wha*kaaro)_____ f 1 2 3

_____ 4 5 6

_____ 7 8 9

_____

c) Tōu oranga-ā-wairua

❑ a) Kāore i rerekē ❑ b) I pai ake ❑ c) I heke iho

❑ d) Aua ❑ e) Kāore he hāngaitanga

*(Tohua mai ō wha*kaaro)_____ f 1 2 3

_____ 4 5 6

_____ 7 8 9

_____

d) Tōu whānau ake/tōu ake arotanga/ōu whanautanga

❑ a) Kāore i rerekē ❑ b) I pai ake ❑ c) I heke iho

❑ d) Aua ❑ e) Kāore he hāngaitanga

*(Tohua mai ō whakaaro)*_____ f 1 2 3

_____ 4 5 6

_____ 7 8 9

_____

e) Ōu takiwātanga-a-tau/ngā hararei

❑ a) Kāore i rerekē ❑ b) I pai ake ❑ c) I heke iho

❑ d) Aua ❑ e) Kāore he hāngaitanga

*(Tohua mai ō whakaaro)*_____ f 1 2 3

_____ 4 5 6

_____ 7 8 9

_____

9. I pā mai tētehi whara aituā ki a koe, te māuiui, te kōhukihuki rānei i a koe nō tō mahi i roto i tētehi kura matatini, kura/kāreti mātauranga, Akoranga Pahake i Tuawhenua?

❑ a) Āe ❑ b) Kāore ❑ c) Aua

Mehemea, āe, he aha taua whara aituā/māuiuitanga rānei i pā ki a koe?

_____ d 1 2 3

_____ 4 5 6

_____ 7 8 9

10. Tohua mai, mehemea kua mahia e koe ētehi o ēnei kaupapa i ngā tau e toru kua pahemo:

❑ a) Akoranga kaiwhakaako ❑ b) Hui/kauhau/hui whaiwhai kōrero

❑ c) He whai tohu mātauranga ❑ d) Akoranga, pare kōhukihuki

❑ e) Ētehi atu *(Whakamāramatia mai)*

_____ f 1 2 3

_____ 4 5 6

_____ 7 8 9

11. Kua pai te manaaki a to kura ki te āta whakaako i a koe ki ngā āhuatanga taumaha o tō tūranga mahi?

	Āe (a)	Kāo (b)	Aua (c)	Kāore he hāngaitanga (d)
a) Ngā mahi o ia rā	❑	❑	❑	❑
b) Ngā here o te mahi hōu/akoranga	❑	❑	❑	❑
c) Ngā hangarau hōu/rorohiko/taputapu	❑	❑	❑	❑
d) Ngā tikanga me ngā whakahaerenga hōu	❑	❑	❑	❑
e) Ngā tikanga-ā-iwi	❑	❑	❑	❑

12. He kōrero anō āu, hei āpiti mai, e pā ana ki te kaupapa pīkaunga-mahi?

_____

_____

_____

TE WĀHANGA D - TE KŌHUKIHUKI ME NGĀ TAUMAHATANGA MAHI

1. Tuhia mai (tētehi o ngā rarangi 0-5 o raro iho nei) ngā wā e tāmia ana koe e ngā pīkaunga-mahi, me ētehi atu raru-ā-mahi.

Āra: Mehemea, he uaua te whakatutuki ki ngā hiahia o te iwi me te kaiutu mahi;

a) 2 Te whakatutuki ki ngā hiahia o te iwi, me o te kaiutu mahi

Key

0 - Kāore he hāngaitanga.

1 - Kore rawa he tupuranga o te raruraru.

2 - Iti nei te raruraru.

3 - Ētehi wā ka tupu te raru.

4 - Nui tonu ngā wā ka puta te kōhukihuki/tautāmi.

5 - Ka puta te kōhukihuki/ raruraru i ngā wā katoa.

a) _____ Kia tika takirua ki te iwi me te kaiutu mahi
b) _____ Kia tika takirua ki te tari Māori me to wāhi mahi
c) _____ Whakamārama i te tika o to tūranga mahi
d) _____ Ngā kōhikonga-ā-tauira
e) _____ Mahi whakahāwea a te kura

f) _____ He hāngai tūturu ki ngā take e pā ana ki Te Tiriti o aitangi
g) _____ Te atawhainga i ngā ākoranga Māori
h) _____ Te atawhainga i ngā kaimahi Māori
i) _____ He whakauru āhuastanga Māori, i ngā huihuinga me ngā k
j) _____ Haere ki te whakarite pōwhiri, kapa haka, noho marae me ēra a

k) _____ Whakamahi i te ao Māori
l) _____ Whakapakari kaiwhakaako
m) _____ Whakahaere i te marae o te kura
n) _____ He whakamāori me te whakamātau ki te tōtohu

o) _____ Whakaako tikanga Māori ki ngā roopu kaimahi tauiwi
p) _____ Whakaako tikanga Māori ki nga kaimahi tauiwi
q) _____ To whanaungatanga me ngā tauira
r) _____ To whanaungatanga me te hunga e tiakinatia ana
s) _____ To whanaungatanga me te hunga kaitiaki

t) _____ To whanaungatanga me o hoa mahi
u) _____ To whanaungatanga me te hunga rāwaho
v) _____ Whakarite akoranga/marautanga/tohutuku
w) _____ Mahi tōtohu, he aromatawai, he ōtaurite
x) _____ Ngā taupae pīkaunga-mahi

y) _____ Whakararu mahi
z) _____ Tautokonga mahi
aa) _____ Mārama o te tūranga mahi/ngā āhuatanga/ngā tauirata
ab) _____ Ūnga o te tūranga mahi
ac) _____ Te pikinga ake i tō tūranga mahi, me te whai mahi

ad) _____ Te pūtea me te tikanga pūtea mō tō wāhi mahi
ae _____ Ngā taupaenga rōpū kaiwhakaako, i tō wāhi mahi
af) _____ Te wāteatanga o ngā kaiāhina mahi, i to wāhi mahi
ag) _____ Ngā wawata a ngā akoranga
ah) _____ Tō hononga me ASTE

ai) _____ Te whakahaerenga kura
aj) _____ Hauoranga o te kura/te kake wairua

TE WĀHANGA E - ŌU AKE WHAKAMĀRAMATANGA

1. **Whakaaturia mai ōu karangatanga-ā-iwi:**

_____ 1 1 2 3 4 5 6 7 8

_____ 9 10 11 12 13

_____ 14 15 16 17 18

2. **Tēnā koa, e hia o tau?**

❒ a) 20 tau iti iho ❒ b) 21-30 ❒ c) 31-40
❒ d) 41-50 ❒ e) 51-60 ❒ f) 61+ tau neke atu

3. **Tōu iranga:**

❒ a) Tama Wahine ❒ b) Tama Tane

4. **E hia te utunga ki a koe?**

❒ a) $10,000 iti iho ❒ b) $10,001-20,000 ❒ c) $20,001-30,000
❒ d) $30,001-40,000 ❒ e) $40,001-50,000 ❒ f) $50,001-60,000
❒ g) $60,001-70,000 ❒ h) $70,001-80,000 ❒ i) $80,001-90,000
❒ j) $90,001 neke atu

5. **Ki ōu nā whakaaro, ka whai mahi tonu koe i te Whare Wānanga, ā ngā rima tau whai muri ake nei?**

❒ a) Āe ❒ b) Aua ❒ c) Kāore *(Tēnā koa, he aha ai?)*

_____ d 1 2 3

_____ 4 5 6

_____ 7 8 9

6. a) **He aha ō wawata mō te hunga Māori i roto i tō kura?**

_____ a 1 2 3

_____ 4 5 6

_____ 7 8 9

b) **E whakapono ana koe, kei te tuku koe i tōu kaha ki tēnei kaupapa?**

❒ a) Āe ❒ b) Aua ❒ c) Kāore *(Tēnā koa, he aha ai?)*

_____ d 1 2 3

_____ 4 5 6

_____ 7 8 9

7. **Nā te mea, he kaiwhakaako Māori koe, e mahi ana i roto kuratini, kura/kāreti mātauranga, ki ōu whakaaro, e tautoko ana tō kura i ēnei wawata mō te mātauranga Māori?**

❑ a) Āe ❑ b) Aua ❑ c) Kāore *(Tēnā koa, he aha ai?)*

_____ d 1 2 3

_____ 4 5 6

_____ 7 8 9

8. **He whakaaro, he wawata rānei ōu, mō te kaupapa mātauranga Māori?** *(Tēnā koa, he aha ēnei)*

_____ 8 1 2 3

_____ 4 5 6

_____ 7 8 9

_____

9. **Nā te mea he kaiwhakaako Māori koe, he aha āu kōrero whakamutunga, mō te pīkaunga-mahi, mō te kōhukihuki, me ngā nekehanga o roto o tō kura, tērā pea ka hoki mai ki te whakararu i a koe?**

_____ 9 1 2 3

_____ 4 5 6

_____ 7 8 9

_____

10. **He kōrero anō āu, e pā ana ki te tikanga rangahau e whakahaerengia nei?**

_____ 10 1 2 3

_____ 4 5 6

_____ 7 8 9

_____

Tēnā rā koe mō te whakakīnga i tēnei rangahautanga.

Whakahokia mai mā roto i te pūkoro koreutu kua whakaritea nei.
Tukua ki Te Rūnanga mō te Rangahau i te Mātauranga o Aotearoa,
Pouaka Poutāpeta 3237, Te Whanganui a Tara,
i mua i te *30 Here-Turi-Kōkā, 1996*

"Ehara taku toa i te toa takitahi, ēngari rā, he toa takitini"